

With the best wishes of
The Authoress
S. A. Power
Sep^r 1893

GLEAMS OF LIGHT

AND

GLIMPSES THRO' THE RIFT.



MUSTAPHA DESCENDING THE GLORY-PATHS.

GLEAMS OF LIGHT

AND

GLIMPSES THRO' THE RIFT.

ILLUSTRATED WITH FIFTY-TWO PLATES, SIX OF WHICH ARE
COLOURED PAINTINGS. EACH PLATE FINISHED BY HAND.

"Every prophet whom I send goeth forth to establish religion, not pull
it up."

Persian Scriptures.

LONDON
E. ALLEN, 4, AVE MARIA LANE, LUDGATE HILL.
1893.
Price Five Guineas.

* BF
1501
WAG

DEDICATED

TO

THE REV. J. H. SCOWCROFT, S.C.L., M.A.,
BISHOPS ITCHINGTON VICARAGE, LEAMINGTON,

WHOSE

CONSISTENT LIFE,

WISE INSTRUCTIONS,

AND EXAMPLE THEREWITH,

LAI D THE FOUNDATION FOR

THE ASPIRATIONAL TRAIN OF

THOUGHT AND STUDY, WHICH HAS

LED "FAITH TO HAVE ITS FRUITION

IN THE 'SCIENTIFIC KNOWLEDGE' OF MAN'S IMMORTALITY"

BEING DIVINELY REVEALED

TO

THE AUTHOR.

P R E F A C E .



N ow ushering this work upon the stage of literary exploit we are conscious that it is not so complete, comprehensive, or elaborate as we wished to make it: but whatever imperfections may be apparent we are sure that we are advancing *Truth*, and that for the greater part we vouch for the absolute accuracy of every statement.

With regard to any that we make—not in harmony with accepted scientific teachings, we have only to say that we have had them from our Inspirers, and are content that they shall stand upon their own merits for future scientific discoveries to prove or disprove: their reasonableness none can dispute—they are at least as feasible as most hypotheses—their truth we ourselves do not doubt.

We here tender our thanks to all authors from whose works we have quoted, assuming that knowledge is imparted to us for dissemination.



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GLEAMS OF LIGHT
AND
GLIMPSES THRO' THE RIFT.

Part I.

GLEAMS OF LIGHT.

The Celestial Commission.

SCENE.—*The Recorder's Study.*

Enter a Spirit, reciting.

From loftiest spheres they trooping come
Translucent as the Heaven's bright dome.
Of mighty wing—capacious brow—
White as the hill's eternal snow.
And Wisdom's pure refulgent beam
Shall yield thee knowledge on thy theme!

Glams of Light and

Enter ABDULLAH, a spirit Seer and Mystic of the Orient.

He prays "Before Thy throne O God! we veil our faces!

We look to Thee and realise our own nothingness!

Our minds are blanks—except in Thy wisdom!

Our souls are sullied—except in Thy purity!

Our hands are powerless—except in Thy might!

We claim, O Father, the promise of Thy protection,

That Thy arms may be folded around and about us:

That on Thy Infinite Bosom we may repose in confidence:

That in Thine eyes we shall see all that *can* be,

And in Thy voice hear all the harmonies

That constitute Eternal Things!

Be with us now. Amen!

Addressing the RECORDER. How reverent should be the feet of him

Who seeks to tread on hallow'd ground!

I feel as one who is about to lead thee into the sacred portal.

On me will rest th' eternal blame—if blame there be—

Should I introduce into the Holy Place one unworthy.

I have followed thy life—I have discerned thine heart—

And did I not deem Thee worthy I would hesitate

To lead thy feet into the glory-paths!

Lifting his hands in invocation.

O Thou: Who in the High Heavens

Sits Immutable in Thy Holiness and Wisdom!

Thy piercing eye can'st trace the wayward steps of man.

Before the Holy Place—before the tree of knowledge—

Thy angels flash their lightnings,

Causing confusion and death, to the unprepared

Who dare with impious feet to tread Thy marble steps!

Grant unto us Wisdom, Purity, and Humility!

Grant unto us long-suffering and endurance
That we falter not, nor faint by the way:
But step-by-step with reverential tread
Enter Thy Hallowed Courts—Amen

To the RECORDER. See to it that in this task which Heaven
Hath entrusted unto thee—wherein to convey
To Earth the message from the spheres—
Thou bearest in mind this my injunction:
That thou keepest before thee as a Holy vow
Thy purpose; permit no unclean hand
To share with thee thy work.
Thine own good sense will guide thy judgment:
We desire not to hold any to reproach—
But to impress thee with the sacredness of thy trust!

*Enter the spirit, MUSTAPHA, a noble, kneeling before him, and saying
in a fervent tone:*

As the wind moveth the sands of the desert,
So Mustapha cometh with a rush!
I summon the angel world to thy aid!

Pointing to ABDULLAH. "He is an angel, a minister of grace!"
See! from the world of spirits round
I summon aid. They come, with sound
Like Zephyr's toying with the palm:
They come to sooth thee with their balm!

Enter a mighty host of spirits, among whom are recognised: —LEOPOLD, BYRON,
TENNYSON, LYTTON, BEACONSFIELD, DICKENS, SHELLEY, SHAKESPEARE, TOM
PAIN, DARWIN, NEWTON, SWEDENBERG, PAUL EDWARD, FELICIA HEMANS,
WILMOT, NAPIER, GORDON, MCMAHON, BURNABY, LEONORA, JONNTRA,
CHALDEAN AND MOORISH ASTROLOGERS, ETC.

*Above this band the spirit ABDULLAH is seen, amid shafts of light converging
from the glory-paths above—the good geni of the assembly.*

Recorder. Welcome to you all, good spirits!

Leopold. I am told that you need my good offices—
You hope through me to approach my beloved mother.
I need not say how proud I shall be
To become associated with such a work,
And with the aid of my dear father
I hope to assist you!

Recorder. It is indeed my hope, good youth!
But I fear me I shall fail, for much
Evil report doth assail me!

Tennyson. Fear not scandal's bell—

It tolls its own sad knell!

Angels to the right of thee

Angels to the left of thee

Dread not the truth to tell!

Scandal spread gossips by

Virtue can ere defy:

Though foes oppress thee

Angels caress thee—

Hoist thy banner high!

Lead forth the spirit-brigade!

Such truths can *none* degrade:

Foes to the front of thee—

Behind thee cherubs see,

Why should'st thou be afraid?

To minds of sterling worth

Thy theme has welcome birth.

Regard not vulgar tattle
'Tis only jealous prattle
Thy words shall bless the earth!

Move on to victory clear—
'Tis not howe'er quite near:
Move on—the project's sound
Move on—tread firm the ground.
The spirits bid thee cheer!

The populace will greet thee,
Beside the great thou'lt seat thee.
Welcome! the plaudits ring.
Welcome! the people sing.
The grateful shall requite thee!

Chorus of a band of spirits.

At last we've found a teacher—
An exponent—a preacher
Our thoughts to utter, and thus lead
The inner minds to know their need!
Man longs to know—man longs to feel,
The tide of wisdom o'er him steal!

Recorder. What must I do—from what refrain,
My lofty soaring hopes to gain?

1st Spirit. Work not for self alone—
But for thy fellow man!
Work thou—*sin* overthrow—
Help man his God to know!

Recorder. Alas! I have not influence enough
To win men's souls—I fear the stern rebuff!

2nd Spirit. Thy path seems cast in lonely places,
 Though thou'rt imbued with heavenly graces.
 Thy power is weak but God is strong,
 He'll help thee if thou press along!

Recorder. And shall I have *thy* help to fight
 My battle through the day and night?

3rd Spirit. Child, we weep whene'er we see thee weeping
 Beside thee keep, and tint thy face with joy.
 Like birds, with plumage gay
 We flit across thy way,
 And with our songs dispel thy sad alloy,
 That gloomy makes thee waking and in sleeping.

Enter PERSIAN MAGI.

Leader of Magi. Child! Offspring of the Sun bright gleams thy star of Hope!
 Thy pathway is illumed with its refulgent beam:
 Upon its rays thy bark shall glide into the morn.
 Men shall gather from thy bosom the light of the morning,
 Yea! thou shalt cleave a pathway out of the darkness.
 Thou art the anointed of the Lord Most High.
 The Sun—who wafts with the breezes of the mountains.
 Beware thou—who art of his children—
 That thou soil not the garments given unto thee.
 Great is thy responsibility! If thou sulliest the spotlessness of thy
 garments
 Great will be thy sorrow—thou who art a chosen vessel.
 Thou can'st not have great *light* without great reflection being
 required of thee.
 Guard thy spotlessness as thou would'st thine house,
 Suffer it not to be stained; but ever be thou ready to strike for Truth!

Oh! ye children of Light! walk thou not in darkness:
Be ye not disturbed by the petty things of life.
Let thy feet not be bound by things of time and sense.

He prays. Extend the grasp of our vision, O Lord!
Broaden the scope of our thoughts and minds!
That we may ever more be encompassed
By the fortitude Thy love bestows;
That we may be guarded against fear—
Yea! though thou comest in the Glory of Thy Might!
Do thou evermore be with us. Amen

To the RECORDER. Let thy feet walk in the pathways of Truth.
Be thou not servant to the things of Earth;
But grasp them in thy strong right hand
And subdue them in thy might!

Tennyson. Hark! how the voice of prince and sage
Conspire to help thee pen thy page!
And poets shall the Muse invoke
To help thee in thy glorious work!

Recorder. Art thou truly that sweet bard
Who crossed the river glory-ward?

Tennyson. Now I've crossed the bar,
My ransomed spirit's free:
I donned my spirit robe
When I put out to sea!

I ventured on the deep,
—At first 'twas dark to me—
Now in the morning light
My pilot's face I see!

Glams of Light and

He was in angel guise -
 One who *on earth* could see -
 We talked—he vowed to meet
 And steer me o'er the sea!

He crossed the bar quite soon -
 I watched his spirit flee:
 He guided me through life
 And *now* across the sea'

Recorder. And is there a pilot who will lead me—and help me to carry out this mission? I think, sometimes, that a band of angels must be helping me, and assisting me to overcome my difficulties.

Leonora. When Morning dawns across the azure sky,
Know that we *are*—don't *think* we are—close by:
 To render you our aid throughout the day,
 No matter what betides—so that you may
 Be undismay'd, unconquer'd by despair,
 But fortified in answer to your prayer.
 The day seems long—yet night comes all too soon,
 Although 'tis brighten'd by the silvery moon.
 So thy earth's strife—its loads seem hard to bear,
 But yet to lighten angels hover near.
 We may be known or unknown—'tis the same—
 Our actions gain the merit—not our name.
 Often 'tis true the friends invoked, may not
 Come near to sooth—yet think not thou'rt forgot:
 Their duties call them to some other place,
 Where they shall minister as God gives grace!

Recorder. Can any tell what lies before me,
 The ways of life are devious-dark?
 Can any shed their radiance o'er me,
 That I might see to steer my bark?

Moorish Astrologer. Mercury is thy ascending god!
Gracefully wield his lightning rod,
Saturn thy blessings would deny
But Venus in her car goes by—
In thy tenth heaven she rides high!
'Tis from her euphony is given—
The chorus echoes in the heaven!
Then shall there sail into thy trine
The potent Jupiter benign,
The Sun shall shed his ray sublime
And light thee through the vexing time,
And shine when Fortune blessings shower;
While Mars doth fight with all his power.
On heaving breast shall Neptune bear
Thy bark. Thy brow, with lines of care
Shall branded be, in that dread hour,
When mild Aequates is in power.

Chorus of angelic band:

Peace! the angels sang to men!
Peace! the angels sing again!
When earth's pilgrimage is past,
Peace! will angels sing at last!
Angels beckon thee along—
Angels sing to thee their song:
Listen! to That song again—
Peace on Earth—good-will to men!

An angel's voice now speaks from above:—

Though the way appear so dark,
Look thou onward to the spark
Shining, through the gloom, *so clear*—
Pass thou forward without fear!

Peace' good-will! The *lights* beyond!
What then though the way seem long:
At the *end* is Joy and Peace—
Angel's songs which never cease!
What is done thou knowest not—
Dost thou think thou art forgot:
All shall plain Hereafter be—
Look beyond—and FOLLOW ME!

Recorder. I will try and trust thee O my guide!
I *will* press on whate'er betide,
Though troubles throng my clouded path,
And heaven seems palled with shrouded wrath,
I'll ever know thou'rt by my side!

Tennyson. Mortal! thy path shall be
Clearer and clearer!
For thee the *day* shall draw
Nearer and nearer!
Bravely then struggle on,
Though long the way thou'rt gone,
Shine shall the day o'er *you*,
Purer and fairer!

Earth's joys and loves must be
Trampled and broken
Love and affection dear,
Are but a token
Of all those joys so pure—
Peace, Love, and Bliss secure,
Which for thee aye endure—
HAVE WE NOT SPOKEN?

Recorder. Do the stars disclose my story and my fate
May I not learn my dangers ere too late?

Chaldean Astrologer. When Mars fights Jupiter with Saturn,
Mercury shall the war-star overcome,
And in Pisces shall o'erwhelm him.
Justice shall then be 'lumined by the Sun,
And Hercules bear thee to thy glory!

Jountra, Astrologer. In the morning when thy Sun shall shine.
Shall come the dawning of thy cline.*
In euphony thy pen shall glide Oh busy scribe!
Accruing to thy name, with joy, shall men ascribe
Note, honour, renown, because thy thought
Shall cleave a way to pastures yet unsought.
Amazed some will review—others stand dumb—
A few shall in thy wake, (when gleanings from
The splutterings of thy pen) win secondary fame:
But thine shall be the honour of a glorious name.
Publicly shalt thou claim thy dues. We deem
The laurels thine for this discover'd theme.
Unfolded truth shall shine in wond'rous gleams—
And men shall wonder if they hear in dreams!
Then write—write—write—give way unto thy pen,
And tell of other worlds—of powers—of other men.
The thoughts shall come, as comes the dawning day,
Wide spreading as it passes on its way:
The hill-top first is lit, and then the slopes—
It drives the mists like fading human hopes—
Until the sweeps of verdant vales are seen,
Smiling in all their peace, through tears—serene.

* Obsolete word meaning "resting place." Recorder.

So shall *thy light*—a swift ascending Sun—
 Mounting the skies to full meridian,
 Be ere progressive in its scheme,
 Shrining new wonders in its theme!

Chaldean Astrologer. When Herschel takes red Mars upon his back:
 Saturn, malign, that plagues thee on thy track
 Shall be o'ershadow'd by the silvery Moon,
 Who smiles at thee a welcome to her boon.
 Jupiter in pow'r—'lumined by the Sun,
 In splendid glory—sees thy ill undone.
 Pisces shall bear upon his heaving breast,
 The bark of Venus to her home of rest,
 Where time doth cease. And then thy path afar
 Shall gleam as pure and bright as morning star.
 Honour shall crown thee when thy victory's done,
 As golden clouds adorn the setting Sun'

Moorish Astrologer. When Mars and Saturn join hand in hand,
 And in the sign of Pisces take their stand.
 Thy ascendant cusp shall Jupiter o'ershade,
 And bid thy cares be at his footstool laid.
 Thy atom shalt thou add to that great whole,
 The indestructible Over-Soul!

Recorder. Truly it seems that though I trouble dread,
 Its wrath shall be averted from my head.
 For *you* my friends, who in the Future look,
 And read it as a scholar doth his book,
 Can see a hope that 'twill not be in vain,
 My book I write—it will an audience gain!
 My thanks sweet friends I pour out lavishly,
 I take the trust that you repose in me!

Dictator. Upon the hill-top shines a star
It gleams into the vale afar,
And graves upon the doubtful soul,
A promise of the radiant goal.
It whispers of the light began,
That o'er the morning hill-tops glide
Swift bearing on its flowing tide
The Sun to its meridian!

Reverer. What is this goal of which you speak
Is it the goal of earth-success —
Or the glad state of righteousness
Or *after death* the morning-break —
Where is that Heaven? that mortals' hope
Is, hidden far from vision's scope? —
The good-man's goal: the wearied's rest;
By angels thronged—by saints possessed?
They say it shines on every hand—
Where may we see it—that happy land?

Felicia Hemans. 'Tis all around us! Heaven's diffused
Through *every* state; and *were* we used
To think that sin and death had met
Where Nature pays her final debt,
The grave—Heaven's open portal is,
Where man but dies, that he may live—

'Tis there, my child!

From the pure and radiant soul it beams,
As the tongue discourses sacred themes.
It shines in the kindly act of grace—
It glimmers in the saintly face.
And all around throned the heavenly host

Where in darkest night it shines the most,

'Tis there, my child!

The Seer hath seen it, my gentle boy,

The Soul hath felt its soft songs of joy!

Though dreams may not picture a world so fair,

The Soul hath penetrated there.

And its light shines through amid the gloom—

Shorn is the terror of the tomb—

'Tis there, my child!

One of the band of spirits here steps forward to the RECORDER, and in the name of all the assembled host, bestows the parting benediction:—

Wilmot. O'er thee a weary sleeper

Who rests when day is o'er,

We, unseen Angels, hover

Within thy chamber door.

We guard thy hours of slumber,

We hush thy woes to rest,

And always try to comfort

When thou art sore distressed!

Thou knowest *now* we're watching

Beside thy path each day:

Thou know'st that we are leading

Through life's rough thorny way!

And still with love unceasing,

We will beside thee keep.

For why? We need no slumber,

Nor do we ever sleep!

Exeunt Spirits.

Introduction.

Have the religions of mankind no common ground?

Persian Scriptures.



WISDOM is the comprehension of truth, and knowledge is the road thereto.

Spiritualism has aimed not so much to convince the spiritual minded, who know from the interior, as to give proof of immortality to the materialistic and atheistic mind: to the former the words Angel and Spirit convey the correct idea, but to the latter they have no meaning at all; therefore there has been a tendency—(not altogether a judicious one) to discard the good old names, and adopt some new ones, better suited to the advanced ideas, and the comprehension of those who were unable to realize the existence of Unseen Helpers.

Throughout this work the old and the new terms will be used indiscriminately, in the attempt to trace all religious

creeds and phases of Sacred Thought to one common centre.

Herein will be revealed the possibility of worshipping under an universal religion, wherein all will recognise One Supreme Source—GOD—held in focus, both by organic and inorganic Nature.

Gleam i.

Reminiscences.

To develop the principles of our higher nature is to know heaven.

Chinese Scripture.



THE Recorder in taking a retrospective view of the earliest experiences in connection with the Unseen world, recalls a time when waves of music, from no earthly source, came upon the air, lifting the childish mind into indistinct, but welcome ideas concerning that eternal goal to which religious instruction had taught, all things were hastening. Of voices whispering councils, when such were sadly needed, and impressions concerning individuals which ultimate results proved to be correct. Of being interrupted in a flow of childish eloquence with the question:—How do you know that? Where did you read it?: and awaking to the mortifying fact of having no knowledge of ever having heard such details before, and yet having an interior knowledge that the statements were correct, which after years corroborated. But inspiration is not a part of the nineteenth century

education—that only which is received from the exterior is acknowledged. In this way the strivings of the spirit are crushed: for such reproofs as the above only serve to compel conscientious ones to watch and suppress any such recurrences in future.

The potent influence of godly men and noble women aided by the promptings of invisible protectors, laid the foundation for that love and knowledge of things Divine, which meet in focus in this book. Of lofty and intelligent appreciation of the higher truth. Of a cognisant communion with the invisible saints. The influence of an exalted ideal of the character of Christ, and a veneration of the holy ones of all ages, with an earnest and prayerful desire to follow their examples, wrought that preparation which was requisite for the intelligent and appreciative study of Spiritual Truth. These interior communings and advice, very generally contrary to that of the world around, became more and more real, because more correct in an *universal* sense, and the society of the few whose lives were guided by the same aspirational undercurrents, always possessed a charm, though circumstances and the conventionalities of society seldom gave opportunities for a divulgence of these secret leadings, treasured as far too sacred for general ears, which in the youthful stages were deemed the whisperings of Jesus: yet they established a confidential reliance, originality of thought, and independence of action, which while astonishing some, proved that man's strength lies in an entire abandonment of self, to the Unseen for support, advice and guidance, in every trivial detail of life. This occult teaching went on till death entered the home, and left its usual blank in life, when to advertise one's loss to the gaze of the curious, by donning the sombre garments of woe, presented itself as mockery: while to grieve because they were translated to a less fettered field of operation; seemed nothing less than

selfish sin, equal to grudging them their happy freedom, because personally deprived of their visible presence. But when these well remembered voices were heard giving practical, pithy advice in various parts of the house, and their ghosts were occasionally seen, a new field of study and investigation was opened up; and it is the difficulty, opposition, and general misunderstanding of the subject, which has led to our tabulating the methods pursued, roads traversed, knowledge attained, and conclusions deducted, which are herein recorded, for the enlightenment of those who have fewer opportunities for the pursuit of occult knowledge. Having become satisfied from interior communings, that a right comprehension of all spontaneous phenomena in Nature, can in no way injure the honest truthful student—while the self-sacrificing, moral and spiritual lives, when on earth, of those whose voices were heard, were sufficient proofs that the visitants were not likely to exert a baneful influence, and fully armed the Recorder with a defence against the chief reasons which have generally led other people to an abandonment of these sacred studies. In examining the various religions, creeds, and denominations which seem to divide man from man; the one most condemned in this country—because least understood—has thrown the clearest light on the origin of these religions, and shown why all alike—the Pagan, the Idolater, and the Christian—regard the immortality of the soul with so much certainty.

In order that the reader may follow the author's mental and religious evolutions at this time, an account of the earliest of these investigations, with mode of procedure, are given verbatim from notes taken at the time; the Recorder being present at all the seances herein related.

It may be interesting to the reader to know that the lady who photographed these unseen ghosts has all her life been a religious teacher. At the age of forty she was

engaged for the first time, to a young gentleman, a thoughtful serious student who had not many years left college for the more practical duties of life. Contact with the stern, selfish policy of business men, did not harmonise with his gentle peace-loving nature. How to sacrifice himself for the benefit of others was one of the principles which permeated every action in his life: His one aim was, not to *profess* to be a follower of Christ, but to *imitate* His self-sacrifice in all his dealings with mankind—but, to his astonishment, he found that the most prominent of professing Christians, were the very ones who blamed him most, for not looking after himself and his opportunities of making money, which, from his point of view, meant depriving some one else of that opportunity, who was more in need of it than he himself.

With such views as these, he knew he should never be a money maker, and as his fiancée fully understood and appreciated his scruples, they were content and happy in the prospect of their future, knowing that the Dispenser of All Good is better able to provide for the unselfish than the selfish.

His father and family, however, had more worldly aspirations with regard to his career, and were not content that he should become an *actual* disciple of the lowly Nazarene, and forsake *all* the pomps and vanities of the world to follow *him*: hence there was a continual antagonism going on in his mind between what he deemed to be his duty to his father, and his duty to his God. He soon realized that he could not conscientiously obey both; and being of a gentle, affectionate and peaceable nature, his mind was in a continual ferment between love for, and a desire to harmonize with, the worldly policy of his family, and his duty toward the higher principles of his religious nature. To put an end to this conflict he resolved to leave England—settle abroad, and return at the end of twelve months for his marriage.

His plans were opposed and frustrated at home, for his father had set his mind on his accepting a partnership in the firm of contractors to whom he was then an articled pupil: the cheque necessary for the completion of the transaction was placed in his hands by his father, but he honourably returned it, saying, that one fourth of that amount would be sufficient to start him in business abroad, where he would have neither family nor appearances to consider. Seeing that he was quite firm in his determination, his father at last agreed to let him go, but only on condition that he went to Africa instead of America, which had been his proposed destination. Glad to have matters thus amicably settled, he yielded on this point, though he knew that people should go out very young to become acclimatized: still he silently resolved that he would not settle there until he had tested the effects of the climate upon his intended wife's health.

His arrangements were soon completed for his departure; but while on a short visit to Eastbourne to wish an aunt good-bye, he received a letter from his father forbidding him ever to cross his threshold again, and one from his brother stating that his father had sent for a lawyer, and had cut him off with a shilling, and this because he had placed in an elder sister's room a medical work treating on "Hysteria:—Its cause and cure!"—a malady which had isolated her from every one but the family for years, and he, with his advanced ideas, said he dare not leave the country without placing within her reach, that knowledge which if practised, would alleviate, if not cure her, viz: by change of magnetic conditions, and association with complete strangers who knew nothing of her weak nerves, and who could materially benefit her by the vital magnetism they would be constantly emanating—consciously or unconsciously.

The father's letter caused a shock to his system which completely unhinged his mind, and when he left Eastbourne

to return to his native town, his aunt wrote to his home that though he was on his way home, she was afraid of his safety. This letter the father forwarded to the lady he was engaged to, advising her that if the young man called to see her, to keep him at her home for a few days, and say that all was forgiven.

When he arrived he was but a wreck of his former self—so great was the change a few days had wrought in his health and appearance: his mind was clear and rational on all subjects except that of his home and his father: when these were mentioned his mind became a blank—he seemed bewildered—terrified—and shook in every limb, with no power of utterance.

His father made no attempt to see him, but wrote urging them to marry before he started abroad so that both could go together—suggesting that the wedding should take place at once. She, realizing, that if ever he needed her sympathy and care it was *then* in his affliction, consented, and in three weeks the father had arranged everything.

A day or two before the day fixed for the ceremony, however, he found that his father's forgiveness was one of words only—that he had not altered his determination to cut him out of his will, and in proposing his immediate marriage had intended him to live upon his wife's money, and his own energies—ignoring the fact that he was virtually an invalid.

With this knowledge he told his fiancée that pleased as he had been to set his own arrangements aside, and fall in with his father's wishes for the sake of having her companionship, some means must be devised to postpone the wedding until he was well enough to engage in the pursuits of life—for helpless and homeless as he was then, he had too much manliness—too much self-respect—now that he *knew* he was penniless, and was marrying for the sake of a

home, to bring untold troubles on one whom he would rather shield from them. He also said, that when anyone had been mentally unbalanced—as he knew he had been—the slightest shock would cause a renewal of the mental disturbance. Until his father had refused either to give or lend him enough money to start in life with, he had not suspected the object his friends had, in hurrying on his marriage. He then asked her if she thought Jesus was the only one who had laid down his life for those he loved: she unsuspectingly answered “Christ’s sacrifice was of *self*—not of life—*that*, the laws of *his* country *claimed*—he did not *lay* it down, and *his* example was being followed daily by thousands whose actions were too trivial for *men* to note, but over which the angels rejoiced.

This was the last conversation, almost the last words, they had while he was in the body, for later on in the day he shot himself in his father’s grounds.

In a short time after this tragic event, she began to hear his voice speaking to her, in different parts of the house, giving intelligent advice on matters then being transacted. Not having been instructed in the natural methods of communing with saints, and knowing only of its possibility from the Bible—old Church histories and the Apostle’s creed, she commenced a system of occult study and investigation which has placed her in possession of knowledge, which as a religious teacher she deems it her duty to give to the world, for the benefit of those whose religious aspirations have prepared them to receive the *fact*, that what happened to the patriarchs and prophets of the Bible can also happen to-day: and greater things than these, for not only can we see, recognise and talk to saints, ministering spirits and angels who have once lived on earth, but we can photograph them for the benefit of those who cannot see them.

During one of these holy communings with the spirit

of her beloved, he advised her to go to a certain photographer to have her portrait taken: and he, the spirit, would also go, and pose at her side or elsewhere, so as to be visible on the same plate. This she did; but having no knowledge of the laws which govern the production of a psychic photograph, and no means just then of acquiring a knowledge of them, except by experience—aided by the advice and observation of intelligent spirits—she was unsuccessful on this occasion; and as professional photographers do not care to waste their time in experiments, her spirit lover advised her to learn the art, and experiment herself. Even here she found difficulties, for when in her frank manner she stated her reasons for learning, one professional after another, refused to teach her for such a purpose—some thinking she was in the first stages of incipient lunacy, and others, that it must be wicked to try to photograph that which cannot be seen by the human eye. Mankind in all ages display a fear of that which they cannot understand: when the telescope and spectacles were invented, church-members were forbidden to use them as a device of the devil to tempt man to see more than God intended he should, when *He* made the human eye; and every thing *new* is approached in a similar fearful manner.

While waiting and devising within her mind as to whom she should next apply, she at last heard a strange voice giving her the name and address of a stranger, whom the voice said would be willing to teach and experiment with her in photography.

Occasionally, during her earlier life, she had heard this voice addressing her, giving advice at prayer often when sorely needed, and she had concluded that it was Jesus who spake, and had always religiously followed the counsel given.

As the address given on this occasion was in a part of the suburbs to which she was a stranger, it was with mingled



"The 'Grave Heaven'—open portal 18."

MRS. HEMAN.

feelings of curiosity and hope that she set out next day for the place mentioned. A quiet gladness pervaded her entire being when she found the correct house and stood face to face with the owner of the name given.

Her faith was amply repaid for taking, what would appear to most, such a wild-goose-chase when she heard from him that he was expecting her to call upon him, for an angel of light—such as he loved to see—had appeared to him, and told him that a lady would visit him—that he was not to refuse her request, nor take payment for his services. This is a modern verification of the story in the Acts of the Apostles—of Paul and Ananias where an angel first told Paul to go to Ananias, and then the *latter* that a man was coming to be cured of his blindness. Many similar proofs, of the direct intervention of angels in the apparently trivial affairs of human life, have since been vouchsafed to the lady through the ministrations of her divinely commissioned spirit-friends, and especially her spirit lover.

It was arranged that the artist—who was clairvoyant, i.e. who possessed second-sight, and could see the aerial forms of spirits, unseen to others—should attend at the lady's house *one* evening per week. As the experiments took place at night artificial light had to be used. The details of the means adopted and the conditions imposed, are printed in the "British Journal of Photography;" also in the "Practical Photographer" in which four of these psychic-photographs were re-produced.

Gleam ii.

Investigations.

SEANCE I.



AS we were treading on new ground, we first committed ourselves to the special care of our Heavenly Father, and proceeded to the private residence of the lady and gentleman to whom we were till then quite strangers; introduced by a gentleman who was a fellow-member of a Phrenological Society.

There were some seven or eight people present, mostly ladies, four of whom we afterwards discovered were what they called "mediums"—that is, persons with negative organisms, who could as easily be psychologized by the invisible world of departed spirits as by their fellow-man, but who appear of necessity to lean upon one or the other for that support and guidance that their sensitive condition seems to demand. They seem born to be *led* instead of being leaders—they lack the force or stamina to rule that positive natures possess. The Unseen Intelligences guide, rule and sustain them, much as a mesmerist does his

subject; hence in the sacred seclusion of an intelligent seance they become mediators or the mouthpiece between mortal and immortal man.

Several gentlemen came in after tea, and when all who were expected had arrived, we were arranged round the room in a circle, and some very sweet and soft part singing commenced the meeting. Afterwards one of the gentlemen offered up a prayer for grace, humility, and faith, in the immortality of the soul of man—beseeching that, as reason was a part of his nature, they were there assembled in order to give the immortals an opportunity of proving to that reason, their immortality. The invocation was devout, reverent and spiritual, marked by a calm earnestness which carried weight with every appeal; at its close every one remained seated, as they were during it, in a subdued light: a total silence prevailed which was undisturbed for a long time. We afterwards learned that all movements in a seance room are carefully avoided, for this reason they neither kneel to pray nor stand to sing, each one's *thoughts* determining the attitude assumed toward the Divinity, instead of his *body*, as in church or chapel. At last we were surprised to see a gentleman (medium) come forward, fall on his knees at our feet, wring his hands and assume an appearance of distress. A clairvoyant who was present said

"It is a gentleman of middle-height, slight, refined, and delicate; long straight nose, light hazel brown hair, large full prominent eyes, high forehead, small sensitive mouth, slight moustache and whiskers; fine delicate skin; a great thinker; met his death by drowning; he is very anxious to speak to the lady and much distressed because he finds he can't use the medium's voice to speak. It would be a great comfort to the spirit if the lady could arrange to have a private seance weekly, until he could speak, he has something important to say to her!" With a few gapes and

yawns the spirit left the medium who seemed very much surprised to find himself on his knees on the floor. He was then entranced again; and a little child belonging to someone present, prattled through him, to the delight of its mother. After this other spirits who possessed the knowledge and ability to mesmerise or control the mediums present, spoke to those they knew, and but for the serious and reverent attitude of those present, we might have felt disposed to view it as a comic and amusing attempt at very indifferent acting; yet like the most precious of all metals, amongst much dross and a heap of waste matter, a grain of the priceless treasure was to be discerned by those in search of the rare gem, Truth, and this grain was secured and carried away to be cleared and tested by us in the future. This grain was the very accurate resemblance of the gentleman (spirit) described, to that of the lady's deceased lover, given twice over at different times during the evening. The statement which prevented our immediate recognition, being that he was drowned, whereas in reality he had shot himself.

But as she was in search of knowledge, she was careful not to volunteer any information which could in any way correct or alter that which had been advanced by the clairvoyant, whose certainty of the presence of a gentleman of that description, who she said was very fond of the lady, was too startlingly correct to be a random guess.

At the close of the seance she asked the host if he could give her any advice as to how she should proceed, so as to give the spirit a chance of speaking to her as he desired. He suggested that she should engage a medium to come to her home for seances as often as she could. She then asked for and obtained the names and addresses of the four who had been present, but he added they are private mediums and do not mix or hold seances with strangers. He then gave a

printed list of professional mediums none of whom he knew anything about, and so could not recommend one more than another.

Armed with this information she went home, prayed for guidance as to how next to proceed, or whether to proceed further at all. After a refreshing night's sleep she woke with a clear resolve to start immediately after breakfast to the address of a medium who was a widow. The trains did not run often in that direction, and those that did were slow, so that it was past noon before we arrived at the nearest station leading to her house, but quite soon enough to be sure that none had preceded us, who were at the seance the evening before, to have any conversation respecting what had occurred or in any way to give her information, that may have enabled her to deceive us.

SEANCE II.

Only the religious man is good!
And what is Religion?
It is the perfect agreement of the will with the conscience.

Buddhist Scriptures.

ON arriving there the widow herself opened the door; the sign on it indicated that she was a lady's nurse: the house and contents that she was living in humble circumstances. Everything however was scrupulously clean and neat, though well worn. All this was recognised in the comprehensive glance one takes without appearing to look, when entering a new house or place, and being keenly alive to the importance of accurate observations in respect to new surroundings, before other influences and considerations, intrude, to obliterate first impressions.

In answer to our request that she would grant us a private interview for a seance, she very decidedly said that she could not, unless we were Spiritualists, or were accompanied by a Spiritualist whom she knew. Exceedingly non-plussed but not defeated, we said that though we did not belong to that body who called themselves Spiritualists; we trusted that we were Spiritual enough to appreciate the value of such a favour. She again very decidedly said she never sat with strangers for communications.

We were too much in earnest to be thus put off, so said "We have come a tedious journey by train to see you, and if we cannot have a seance, perhaps you won't mind our coming in for a conversation with you till the next train is due." Thrown thus rather reluctantly off the defensive, she invited us in and apologising, we seated ourselves, asking her in the same breath:—What *she* meant by a Spiritualist?

Standing opposite us she replied, "A person who believes in an after life, and knows how to communicate with the departed."

"Well then," the lady replied, "I suppose I must be half a Spiritualist, for I certainly believe in an after life, and should like to learn how to communicate with the departed. I quite believe this is possible from the statement of the angel to St. John, when he had a vision of the seventh heaven, and knelt to worship him; the angel said 'See thou do it not *I am one of thy brethren the Prophets.*' Many of the Bible narratives have given me the supposition that angels were men once, and that their interests are with men still!"

"Spiritualists are certain of this!" she remarked still standing.

"How can they be certain?"

"Because some Spiritualists can see them, and all have had communications from some one they have lost, or rather thought they had lost."

The lady then remarked, that one Spring-day while she was working in the garden about noon, she heard someone tapping from the inside, on the breakfast-room window, looking up she saw her mother who called to her to come in or she would take cold: looking at the grass she saw it was very damp and was in the act of putting her tools in the ground when she suddenly thought: "Why mother's dead!" and looked again at the window; instead of facing it as before, her mother had turned side-ways and passed from

the window-view with a gliding motion, quite unlike walking. As the sun was shining, and no one in the room, she knew there was no mistake, so she made a few hasty steps and reached the conservatory where she had a view of the breakfast-room door which was shut until she reached it. Opening the door, she found the room empty: but so sure was she of the objective reality of her mother's voice and presence that she accepted it as a warning, looked longingly at the ground she wanted to put the seeds into, and finally changed her shoes and left them. She found none among the learned of her acquaintance who could throw any light on this hitherto, the most remarkable experience of her life.

"You evidently saw a materialization and must be a medium and clairaudient yourself," remarked the widow.

"What do you mean by clairaudient?"

"A person who is able to hear spirits."

"Then you call spirits the immortal part of dead people."

"Yes I suppose that's it!"

"I have sometimes heard an unseen angel's voice speaking to me, but I always thought it was the Voice of Jesus, and *still* think so! How long have you been a Spiritualist?"

"Not very long; I was a regular attendant at chapel. Sunday and week-day, till I lost my husband: then my friend's husband, who had been to America and knew all about Spiritualism, persuaded me to go to a circle for comfort. I was a long time before I would, but one evening I was over-persuaded and went: finding it a meeting for singing and prayer, I saw no objection and went again. For this I was reproved by my minister, condemned by the congregation, and at last refused the rites of membership. Of course I was not going to attend chapel after this, so I joined the Spiritualists, and they taught me how to develope."

"I don't quite understand what you mean by develope—develope what?"

As she had been standing all this time in a room without a fire, and was beginning to be more genial while recounting her experiences, the lady made bold to say "But we shall want some refreshment before we return, and if you won't mind me paying you for some tea and bread and butter we should enjoy sitting in your kitchen and talking to you while you get it, far better than going to the confectioners for it."—This seemed what was necessary to break down the barrier of reserve; when in the warm kitchen, seated in her own arm-chair by the fire, the cups placed, bread and butter cut, and the bright kettle singing, she said, addressing the lady, "There is a spirit with you now, a gentleman, a very nice gentleman, who was a good man on earth, and very near to you," and then she went on to describe the same personal appearance that had been given the evening before; for a second or two our hearts seemed to cease beating with surprise. At last the lady found voice enough to exclaim, "Indeed!"

"He was very thoughtful and gentle."

"Was he?"

"Have you any idea who it is?"

"I've known so very many people who are now dead, that the description might be made to suit several!"

"He's a little more than the medium height, with remarkably small hands and feet. There's a spirit says if you will promise not to touch me whatever happens, that she will entrance me, and if the spirit can speak through me, to you, he shall try when we have had tea."

The lady here explained to her, that as she had held office in a phrenological and mesmeric society she need have no fear on that head as she knew the dangers to health, arising from the shock of interfering with mesmerised persons; and she understood the entranced state to be an advanced stage of mesmerism. This she seemed not to know, but appeared

satisfied, and after the tea was disposed of, she drew down the blind, turned the key of the door, telling us if any one knocked not to open it, but let them go, she then sat down, closed her eyes and appeared to go to sleep. After some little time had elapsed, she sat forward and made some movements as though attempting to speak, without audible sound. After a bit she fell back in her chair and a very remarkable change took place in the widow's countenance, presenting a pivot round which a circle of thoughts and observations have since resolved, as to why, certain of our friends seem to change, look and act so differently one day to what they do another—then a high-pitched voice said, in broken English:—"The gentleman has tried very hard to speak to you, but can't!"

"Do you know the gentleman?"

"Not till now!"

"Can you speak to him?"

"He hears what you say and smiles, ever such a sweet smile: I should not be afraid to speak to *him*, though he is a grave grown man and I am only a girl,—he looks so kind and gentle."

"Ask him then if he can give you his name?"

"It sounds like T.—S.—W.—, but I can't say big English words!"

Once again our hearts seemed to stand still with surprise, that in this out-of-the-way place, we should not only get a correct description but the never-to-be-forgotten name of one we could not see: and how this person should know, except as she professed to do, by seeing him as a spirit we could not imagine. Still we intended to be very sure that it was so, before we accepted as a certainty that the days of miracles and communion with saints were not over, as the Church had taught us since the Reformation. Before that time, old Church histories recorded the supernatural, and we argued "Why not in the present day?"

While endeavouring in the midst of these thoughts, to rouse ourselves so as to make the best use of our present opportunities, we again heard the high-pitched voice of the German Spirit who called herself Busy Bee, saying:—"The gentleman says, it was he who was seen with you last night at the seance, but they misunderstood the manner of his death, and that put you off the right track."

Here was another startling surprise, but we were getting accustomed to being startled, and coolly replied:—"How could they mistake the word drowned for shot?"

"Because he has not yet learned how to convey words correctly through another's brain so as to reach the psychic auditory nerve he says, and so he gave his death symbolically which was misinterpreted. He is clever! I think I must be at school again!"

"Ask him," the lady said, "if it were his voice I heard at home, directing me to re-write a letter to his father?"

"Yes!" he says, "he's tried and tried to get you to understand that communion with the departed is not only possible, but right, and so has your mother also."

"Ask him if he's seen my mother?"

"Yes; she's here now."

"Do you see her?"

"Yes; shall I describe her?"

Here she gave a very correct description of her mother, and also said that her mother wished her to say that "Your niece was quite right, and the description given at the meeting you were at together, of a spirit standing behind you was your mother. The medium called her medium-height and stout, you yourself being much shorter, looked upon your mother as tall?"

This was another revelation! for it could not have been known there, that the lady and her niece had been to a public clairvoyant meeting; unless it was a case of mind

reading, and there was much that could not be accounted for by that hypothesis. Here the German spirit's voice said "The gentleman says he hopes you will go on studying this subject, and not give it up because you can't explain it yet; it will all be clear if you will persevere: he wants to say so much to you, he says, which he can't now."

"What about?"

"His family, he says."

"Anything else?"

"How grieved he is for all you have had to suffer unjustly through them!"

"Tell him I hope he won't grieve on that account. I've got over it."

"He says its kind of you to say you have, but he has not, and shall not until he's changed their attitude and opinions, and he wants you to help him!"

"I."

"Yes! he says your help is his only hope, now he has no material body of his own."

"How can I help?"

"He says you must come here again and he'll tell you, it's all too painful at present, and he is too overjoyed to get this second-hand communion to mar it with too many unpleasant memories."

"Ask him if he knew his father was dead?"

"Yes, he says."

"Ask if he's seen him?"

"He nods and looks very grave!"

"Why?"

"I think his father has done something he now regrets, and can't undo, and the consequences which follow cause him suffering, and the gentleman appeared to be an affectionate and dutiful son, and is grieved for his father's sake."

"Does the son suffer?"

"Oh no, he's a very bright and happy spirit: when he tries to help his father and cheer him, but can't;-- he is sad, and a bit pained then, but it passes away as he leaves him, and he need not go to him at all unless he likes, but he's not selfish, he likes to help others. I must go now, my medium's son will be coming home soon, and he won't be able to get in unless I go. The gentleman says I must tell you he's going home with you and does not mean to leave you till you come here again, and he wishes you would start a circle in your own home."

"And will he then leave me?" she queried.

"He is smiling and says this interview has made him very happy."

With a few yawns, jerks and twitches, similar to electric shocks, this German spirit seemed to relax the muscles of the body it was using, and soon the widow in a sleepy voice, said, looking at the clock: "Why, I've been under control three hours, have you had anything?"

So sudden and unexpected was the transition from the one style, voice and manner, to that of the other, that bewildered as we were, we could have exclaimed, "Truly there is but a step between the sublime and the ridiculous!" However, consideration for the widow's feelings checked the utterance, and instead the lady answered: "Quite sufficient to set us thinking, and to ask if you will consent to us engaging your time, once or twice per week?" To this she replied that it was so uncertain when she could be in, that she would rather make no engagements especially for seances, for if she did, and no spirit controlled, she should be put out about it, and she concluded "you would be disappointed, and I never know whether they will or not!"

"Exactly!" we remarked, "we understand your conscientious scruples. Suppose we come here again next Tuesday and find you in, will you get us some tea again and let us spend the afternoon with you?"

"Oh yes!" she'd do that if we did not mind if there were no seance.

Agreeing to run the risk we wished her good evening and hurried to the station with thoughts it was impossible to analyze just then. Joy, hope, satisfaction, curiosity, surprise, doubt and disappointment were all so inextricably blended that to come to any rational conclusion at this early stage seemed impossible, and hence not attempted, till further and more searching proofs had been cautiously applied. On reaching home, instead of going to bed, we sat up and wrote the account while the words were yet burning into our brain, and this we did after the subsequent seances also.

SEANCE III.

"And they were all with one accord in one place."

First recorded public seance. Acts ii. i.

THE lady started a circle in her own home, but as her friends were even less acquainted with this subject than herself, it took all her energy to bring them into a state of willingness; and then she knew so little herself, that we were groping in the dark, even the directions printed for forming spirit circles were not clearly comprehended by all of us, and to those who did comprehend, it seemed like trying to pronounce the alphabet of an unknown language without a teacher to guide the sounds. We arranged as near as we could a positive then a negative beside each other, as in a magnetic chain for mesmeric phenomena; but we had no results, not even a rap on the table. We have since learnt that people on a metal plane cannot get physical phenomena not even so much as a rap, and a circle of people on the physical plane seldom get orderly or practical manifestations: unless a person on the mental plane is present for their surroundings to take the lead, regulate the forces and maintain a system of order and purpose: but at this first seance we were all at sea, and felt very impotent and foolish.

SEANCE IV.

"All knowledge is given by inspiration, and is profitable for doctrines and reproof."

Church prayer.

WE dared hardly allow ourselves to anticipate our next private interview with Mrs. Nella the Clairvoyant; the last had seemed so real; conversation had flowed so naturally; the subjects were so interesting yet so painful, and the answers far too intelligent to come from Mrs. Nella's brain *alone*, and though we thought at first that it was mind reflection, facts such as we received seemed to prove that this could not be the source of the intelligence. However we resolved to put one or two questions this time, on which we ourselves were ignorant, and Mrs. Nella, who is an uneducated monthly nurse, also.

She was very sociable, showed aspiration for knowledge beyond her station; seemed very anxious to know what we thought of this power in her, and whether the spirit said anything of interest—for on waking from her trance condition she herself knows nothing, not even that she's been dreaming, and she seems shy of any one knowing of her gift. When at last she went to sleep the German spirit (who seems to be Mrs. Nella's familiar spirit) said

"Good evening Missie, I've seen you two or three times since you were at my medium's house."

"Indeed?" the lady answered, "where did you see me last?"

"In a shop, you were buying something to bring to my medium, a short stout woman served you, and you were afraid you should miss the train.*

"And was the same gentleman with me?"

"You've brought him here with you again; he does wish that he could speak now, in his own voice as he hopes to do, and make you know that his spirit and intelligence are not dead; only his material organisation. He has a shadowy body, which is aerial or astral he says, and just like the one you knew, but without material substance, tho' quite as real to him.

"Does he know now what purpose the spleen serves?"

"Yes" he nods and I could tell you his ideas of it in German, but my medium does not know the words in English; but he says this shall be one of the first things he explains to you, when he has found a medium he can speak through in his own voice." He says he was pleased with the circle last Friday,† and but for the fact that one lady was so interested in the conversation, he should have been able to arrest our attention, by his efforts to control her. He hopes you will persevere for many of your friends have the undeveloped gift of trance-mediumship for holding communion with a higher and more progressed state of intelligence than man can possess, without the inspirational light given him by a knowledge of such communion. He says you have these communions unconsciously!"

"Ask him if the spleen is a manufactory for generating nerve force!"

"No! not that."

* This was quite right—she was in a great hurry, the next day being "Good Friday," and she was buying a fish to take to the out-of-the-way village for Mrs. Nella. (*Recorder.*)

† This fact had not been mentioned by us to Mrs. Nella. (*Recorder.*)

"Is it a purifying organ the same as the lungs, but for the nerves instead of the blood?"

"Something like but not this exactly!"

"Ask if the pancreas and spleen are for the same purpose?"

"Different processes, but both act on the nerves, he says he will explain fully sometime to you."

"Ask what is the matter with Mrs. Nella's health?"

"She is suffering from exhaustion and low spirits."

"Can you or he, get a doctor in spirit, to prescribe for her, and you tell me?"

"Yes," she replied after a short silence, "she ought to go out more, where there are plenty of people, but no sick folk. She should meet the trains coming in at the railway station, and mix in the crowd on the platform!"

"What an unaccountable prescription!"

"In lively bustling places, especially at holiday times, the air contains much healthy magnetism of the nature she requires, and the sick usually avoid such places as Railway Stations."

"Do these trances affect her health!"

"They might, but as long as you are in the room you keep up her supply of vitality, you give sympathy freely, and thus benefit those you come in contact with. I take care of my medium's health when she is under my control!"

"Do you rob her of vitality?"

"I use her powers, but not beyond what she can spare; but there are other spirits who do; I am her guide and have to watch these intruders."

"Is the young gentleman an intruder?"

"He would be if he were selfish; but he is patient enough to wait until he finds an organisation to manifest through which he will benefit and not injure. You have a good supply of vitality, you have two very very ancient guides

who supply you and keep you healthy, besides two females, who have attached themselves to you latterly, and now this young man."

"How very funny! Who are the two ancient guides? Does the young man know them?"

"Yes, now he does: they say they lived here centuries ago; they were bigoted priests, who after death saw the error of their ways, and resolved to make amends; they floated near the earth till you were born and seeing your organism would suit them they attached themselves to you, the first breath you drew and have used and guided you ever since!"

"Then according to that I am reanimated spirits, and that which I call I, is not myself at all, but *their* spirits working through my organs, by means of the experience of these men's past lives and intelligence."

"That's it, and as they are from God, so are you!"

"How about my two female guides?"

"They have very little influence over you, compared with the two hoary men, they more affect your body, the men your mind."

"But I've done nothing to amend these men's lives."

"You've been doing this all your life they say, and even people who misrepresent your goodness, because they can't understand it; know they are misrepresenting you, and this faintly awakens thought and conscience in them, and though they may, and do endeavour to stifle conscience by shutting out these thoughts, and may never confess they have them, some good is done, though only momentarily, by bringing them into personal contact with more exalted motives for action, than they have hitherto believed possible: and still would doubt but that they suffer in proportion."

"Then I'm right in not selecting my company; but mixing generally among the good and evil, living in the

world, but not of it, which some folks condemn me for."

"Did not the 'Great Example?' *He* feasted with publicans and sinners:—he did not escape reproach and misrepresentation did he? With what result?"

"Is this why so many people won't meet my eye, and try to pass me by?"

"Possibly."

"I never let them if I can help it, thinking they are possibly labouring under some mistake and that its better to give them a chance of speaking and putting it right if it be so. Ask the young gentleman if he knows anything of business matters, and if so whether Mrs. Derallen, who has just lost her husband, had better keep Mr. C. as manager and traveller or get another?"

"He says all he knows of business is by following your thoughts, when you are anxious, and though he knows very little, he can see that it is better for Mrs. Derallen to keep the management herself, but not let Mr. C. go just yet; he would injure the business."

"Do you mean keep him as manager or partner?"

"Not as partner!"

"But he will stay on no other terms!"

"Try him; and if he won't, Mrs. Derallen must go daily and never give up the authority to him, but gradually take an active part in the business herself; this way she need not fear him."

"Have you seen Mr. Derallen yet, her husband?"

"No!"

"If I were to ask the Rev. J. H. S. to come to one of these sittings and take part in the conversation, would he come?"

"Yes."

"Which would be most likely to come—himself or his wife?"

"Mr. J. H. S."

"But would he believe? indeed I hardly think I do yet."

"He would not believe just yet; but it would give him, as it gives you, food for thought and once his attention was roused, he would not be likely to set it aside, without thoroughly investigating it, in an unprejudiced manner."

"I want someone whom I know, and whose sincerity and truth I have tried, to judge of the rightfulness of holding communion with these unseen and intelligent forces, before I act upon the advice given by them."

"Wait till I've secured a medium I can speak through and you shall have the testimony you desire. But when my object is accomplished my Divine mission on earth is over. I shall then leave you in order to minister entirely to my father, so that we may continue our progress together. You have a long life before you, and when through age you have lost the power of commanding new friends in your own right. I must see that the finger of the rising generation be not pointed against you through my family, for you have yet much to accomplish for mankind."

"But I don't mind now—it won't hurt me in the future though I grant it has in the past; but I've got over it now."

"But it will affect the future of my family, and their children and children's children; it is this I want you to consider now,—not yourself."

"What is your mission on earth?"

"To address you in my own voice, personally, if possible, and give you some unmistakable token beyond all dispute, in order that you may go and tell my family that I still live, and am waiting for them to be united on this side, if we could not be on earth."

"Do you mean me to go in my own person?"

"Yes!"

"Do you know that your brother W.——wrote to me threatening to shoot me if ever I was seen there again, and how fearfully anxious your family are that this brother of yours and I should not meet?"

"Yes I know! and I saw you read his letter, and watched you enclose it to my sister Jane, without an angry thought concerning it, with no fear for yourself, but full of compassion for him and them!"

"Whom do you want me to go to?"

"My mother!"

"But should I not frighten her?"

"Yes, no doubt you would; but the result would be worth this."

"But why your mother first?"

"Because she is so much under the influence of others, that she would never hear of it unless you went to her direct, and if she did, it would only be in a way to prejudice her. Had you gone direct to her and taken my brother's letter, all would have been well, the contents of your letters were kept from her, the first wife's family control her through her amiability and weakness."

"I'm afraid they would have me put in a lunatic asylum."

"*She would*'nt; and the rest won't interfere with you, if you go to her direct."

"I should like to see her for your sake, your memories of her were always tender, consequently mine are; but I shall have to feel more inspired with a mission than I *now* do, before I can go where I know I shall not be welcome."

"You shall! With the rest of the family your task will be harder; but you must not flinch! Remember I am chained here at variance with my father (which keeps him down until the necessary reconciliations are made). *They* will not make the first advance, therefore *you* must; and I must find you the means. After that I shall visit you no more."

"Don't say that! I should like these interviews to continue!"

"I shall watch for your coming over the border, I shall always be near you: I shall continue to influence you, magnetically and inspirationally as I have hitherto done, and the more you rest the more influence I get over you!"

"Perhaps this is why I have the desire to sleep so much night and day. Why don't you use *me* as a medium?"

"I do! but I can never use you to speak through as I do this medium, I can only write through you!"

"When shall you write through me?"

"I have already."

"Dear me! when?"

"When you have been writing to the different members of my family, and two or three to your friend the Rev. J. H. S.

"Strange! is this why I never felt tired or sleepy when writing these letters, though generally written when the busy world was hushed to rest, yet nearly everything else I did seemed to tire me beyond endurance."

"Yes you were then inspired, but you must not blame yourself for being lazy, as you do, and goad yourself on so, it retards you regaining strength: get all the rest and sleep you feel you require."

"About the P. M. S. society I am in: am I right in staying away from the meetings on Mondays as Mr. Ancient advised?"

"It would have hurt you had you been present and heard all that has been said."

"Is that all! Is this Mr. Ancient's reason for saying that I ought not to go into public at all."

"Partly."

"How about the annual meeting? Ought I to go then or not?"

"Go, by all means, to clear yourself!"

"Clear myself! of what?"

"False charges."

"That is a poor motive to go for, after being away such a long time. What are the false charges?"

"Go, you will then hear!"

"This medium is tired now, so I must say Good-Night!"

The German then again said "The young man says he is very pleased to be able to manifest his thoughts to you, even thus imperfectly. He says your coming here has made him feel very happy. Do you feel a touch on your shoulder?"

"No!"

"He has rested his head there and is now gently stroking your cheek. He bids me say that he has no intention of leaving you, but is going to see you safely home, and now Good-night!"

In a few minutes Mrs. Nella, the medium, woke up, as though she had been asleep with no knowledge of anything which had taken place. We afterwards learned that these seances were the result of a double control, that is—the spirit of T. S. W. was too ethereal for him to control *directly* Mrs. Nella's organism; therefore he controlled or mesmerised the German Spirit and used her organism, which he often found too limited or undeveloped, for the conveyance of the ideas and knowledge he wished to communicate; and so had to wait until better means could be afforded.

Gleam iii.

Thou hast led me by paths that I know not.

Jewish Scriptures.

Public-Sitting.

"I will pour out in those days my Spirit, and they shall prophesy."

Acts ii. 18.

SEANCE V.

Medium. Mr. Croft from London.

Present. Twenty-eight people. Monday April 18th, 1887, 8 P.M.



HERE we were told, before the audience, that the lady had many friends on the other side of the grave, and he described one who answered, in every respect to her mother. He, the medium then singled out another person present, and then said:—"You were sitting round the fire this afternoon, your husband was there, and two visitors, you were talking of this meeting, your husband would not consent to come, but your friends brought you, and they are here with you.

The spirit which influenced your friends to urge you to come here, stands by you now"—(here he went on to describe it).

"Do you know her?"

"Yes, she is my daughter." Here he gave a private message, wrapped up so that only she understood it. "Do you understand what she means?"

"Yes it is quite right."

"She tells me you do not believe in spirit influence — is that so?"

"Yes! I do *not*."

"And you have been vexed with yourself for consenting to come here to-night.—Is this right?"

"Quite right."

"I see another spirit with you" (description given).

"He says he is your former husband and that your present husband is a materialist; he says you have grown children at home, anxiously waiting your return from this meeting, whose salutation as you enter will be a chorus of:—'Well, did you get anything?'"

Here she smiled saying "Very likely." "Your husband is a man of mind in search of truth, and open to receive it; have a circle of your own, and his spirit-daughter will manifest to him!" He then described several other spirits near her, whom she recognised, her mother, two brothers, and a sister.

Several quite as clever specimens of insight into the daily occupations belongings and circumstances of people present, who gave their word to the audience, that they were perfect strangers to the medium, were then given and from observation, enquiry, and privately looking up some of these people, we were satisfied that it was so.

One middle-aged man in particular, of comely and large appearance, whom Mr. Croft told the meeting, had said to his friend he had come for a game, not that *he* believed in spirits, but to show the impostors up. The medium told him he had wonderful powers as a healer, and if he neglected to use them, so much the worse for himself in the hereafter; talents were not to be tied up and buried, without consequences. He also remarked that he would be valuable as a sitter in a circle, and he, the medium, advised him to join one. He

described several spirits as near him, but when he asked if he knew them, he was mute each time, unless it was to make some joking remark. At last he described a very nice young girl whom he said died in a lingering consumption; that she stood with one hand on his shoulder, saying: "Surely father, you recognise your own daughter?"

The man answered "I can't hear her, and if I thought such a nice girl as you describe, was that near me I'd kiss her!" Mr. Croft answered "She is kissing you, and says you do recognise her. Here the man made an audible kissing noise at the air. The clairvoyant immediately went on to describe a young man with him, who had something the matter with his leg—for quoth the control, "my medium's leg has no use in it, it was taken off here," (laying his hand on the middle of his thigh), "if you feel this—the medium's leg—you will find it cold and stiff while the top part is warm and life-like!" (Here the medium attempted to walk to the man, but fell, this one stiff leg giving way.) Several people got up and tried to assist him, but he drove them away, saying he wanted help from none but the man he was talking to, but the man did not move, he called to him several times, and the people round all urged him, before he attempted to move. He seemed determined not to commit himself either by word or action.

He—the control—then told him to feel his medium's leg and try to bend it: this he did with all his strength, which was great, but no, it would not give. He then showed the man how to make magnetic passes down it:—he commenced very reluctantly, and both roughly and awkwardly, but the leg soon relaxed, and he told him his touch would have the same benefit on the paralysed, crippled and sick, and if people, whom nature had blessed with such a gift, would use it unselfishly on the needy, there would be fewer sick than there now are.

"Have you such a son passed away?" No answer.

"He was seventeen when he died of a fever,—do you recognise him?—*Please*; do you recognise him? I've had respect for your obstinate nature so long, now I mean to have an answer." He then very kindly but firmly said:—

"Please; had-you-a-son-a-cripple?"

"Yes I had," he doggedly answered.

"He is dead—died at seventeen?" "Yes."

"Of a fever?" "Yes."

"He had his leg amputated." "Yes."

"From the upper part of the thigh?" "Yes."

"His name was John?" "Yes."

"You've not been to a spirit-sitting before?" "No."

"Do you believe in its genuineness?" "I don't know."

"Well! go again and again, till you've satisfied yourself, you've a scientific mind, and ought to convince yourself, you'll try your healing powers on your afflicted neighbours?"

"I don't know that I shall,—now try your hand on someone else and leave me!" the man said stolidly. He then passed to someone on the other side of the room; all the descriptions were interesting but not so impressive as these two.

At the close we procured an introduction to Mr. Croft the medium, and told him all this was new to us; that we were investigators and had started a circle in our house, and that as he recommended the obstinate man as such a good sitter and magnetic healer, we would like to suggest to him that he should join.

Mr. Croft asked "Which man?"

We pointed him out as he was rising to go, as the man who had the crippled son dead.

Mr. Croft gave a glance at the lady and said:—"Oh! no! his nature is too gross; sitting with you would benefit his mind, but his magnetism and influence is so physically

powerful that while he might benefit your health and strength he would injure you mentally and psychically.

"How so?" the lady enquired.

"Your mind would become less ethereal, and your body more gross from close associations with such a nature."

"And yet you say to him that he can do good by joining a circle, and using his magnetic power?"

"The masses are below him, intellectually and physically; he has immense influence over those he moves with; he would be made a leader and wield much power: his influence for good or evil is great!"

"Then perhaps by coming to us he might get mental good which would be reflected a hundred-fold?" she suggested.

"He has good spirits with him, who have more power than you could have over him: they brought him here to-night. He is in good company. You ought to be very careful indeed whom you sit with!"

"Why?"

"Because you can invite the most intelligent and exalted of spirits."

"What sort of people do you advise me to sit with?"

"Intellectual, not physical—Listen to your instincts they will guide you, certainly not mixed circles like this."

"Do you know what you said to that man?"

"Yes, I'm not an unconscious medium like most are."

During these remarks his manner was very gentle and his voice respectful; he had what phrenologists would call a fine quality of organisation, and spiritual-looking eyes, we don't mean sanctimonious, but fine clear truthful eyes, with a far away look in them.

SEANCE VI.

"*Heaven* penetrates to the depths of all hearts as day-break illumines the darkest room."

Chinese Scripture.

WE had invited a private medium; but as the lady was too ill to be down stairs she only received her information second-hand, therefore we shall only report one extraordinary thing which was told to her afterwards and which she had never witnessed. It was that a spirit who wanted to see her, took possession of the table, it wriggled round the couch and across the room to the door, which being shut, stopped its progress.

Evidently there were physical people present with whom Mr. Croft said she ought not to sit. The lady afterwards admitted that such demonstrations would prove nothing to her, certainly not the presence of angels.

SEANCE VII.

"In King Hezekiah's time Jerusalem was delivered from Sennacherib, during the Babylonian captivity, Shadrach, Meshach, and Abednego were delivered from the furnace of fire."

The Medium.

Tuesday 19th, 7.30. (P.M.)

ON Friday we received an invitation which included a friend, from the private medium, who knelt at the lady's feet the first seance we were at to attend a private circle at his residence. The lady was ill in bed, but the temptation was too great to be refused. She roused herself, dressed and rode there; but with difficulty persuaded a friend, the recent widow Mrs. Derallen before alluded to to promise to go also. She said she could only stay an hour, so we were surprised to see her stay on and on, until she had missed her last train and was forced to stay in the city all night.

There were sixteen present, seated round a bright walnut-oval table in the drawing-room. When the medium came in, he refused the easy chair which had been left for him, and when a small stuffed one was handed to him, he said he preferred a cane bottom or a papier machie.

The first Spirit who spoke through him was a public speaker when on earth. This did not interest us for the voice was harsh, hard, stern, commanding and heavy. He

gave a short address on Spirit life. At the close he asked if anyone had a question to ask. One lady (not thinking he meant a question on the subject he had been speaking on) said:—

“I have a paper in my pocket, and should like to know if you can tell me anything about it?”

In a loud reproving voice he said “No, I am not a prophetic spirit, no doubt there are spirits present who can, but I can’t.”

Several persons put questions on subtle points, and he gave them answers. At last he closed his subject and sat down, much to our relief, for his voice was far too heavy for the room and seemed to vibrate through every nerve in one’s body.

This must not be taken as the opinion of everybody, for it must be remembered that the lady’s nerves were out of order, probably arising from contact with physical people, as the mediums had warned her of. The chairman gave out a hymn, and at its close, the medium lowered all the gas-burners, saying that he did not like lights over a bright table, when describing the spirits in a room. The host rose to light some wax candles, which were about the room, but he told him to keep his seat and never mind. At short intervals, he put the gas lower and lower, first extinguishing one, then another as we got used to the darkness.

The second Spirit who spoke through him claimed to be a witch of the olden time. She said she lived among people for twenty years, but she loved to watch and look into nature, and for fifty-one years lived alone. She was a prophetess, and heard some one ask the last Spirit a question. “Hand the paper to my medium,” she said. This was done. Now the room was too dark to see more than the hands meet, and a white something pass, which the medium rubbed on his forehead, on his two cheeks, and then between his hands.

The witch then said in her own voice, (which though sharp and haggish, was not unpleasant, and carried the impression of rough honest sympathy: we watched for over three hours for fluctuations between this shrill womanish voice, and the medium's own manly one, but in vain.) "The person who signed this agreement was of such appearance, he wore such and such clothes, and though his dress bespoke him a sailor, it was not of the ordinary type, he was a superior: some kind of captain or first mate—he went across the water thirteen years ago, landed in a very hot country, went on board again—and there I lose him. This paper has been kept with other things instead of separately and I get mixed—I do not think he ever set foot again on land, but was drowned: certain it is he is not now in the body. Does the description answer to the person?"

"Yes," the lady said, "it did, he went abroad, landed in Egypt twelve years ago, wrote to them from there, and they had not heard of him since."

The witch, who said her name was Vina Green or V. G. as she liked to be called, said quite sharply, "It was not twelve years ago but thirteen!"

She said "I go by the age of my baby."

V. G.—"I don't care! I say thirteen and I shall stick to thirteen no matter what your baby's age is."

Lady.—"My child was twelve this February."

V. G.—"I say again, I don't care what you say, that young man left England thirteen years ago, and I'm not going to alter my statement!"

The lady's husband here interposed, by saying that he (the sailor) went to sea nine months before the baby was born, so that it would be thirteen years all but a few weeks." The old witch did seem to exult at this; saying "These people would like to see me alter, they think I can't know for certain; but I never say anything I'm not certain of, and

then I never alter no matter what they say!" We are not going to tell all she said to the sixteen persons present though everything was striking and all different.

She changed the lady's seat from an easy chair to one opposite to her medium—which strange to say, though a small high one, she found more comfortable, and as it was near a door, she (V. G.) threw a wool antimacassar (which had been pinned on a screen to keep the fire from her medium's back) for the lady to put over her, which she thought was very considerate for a witch, but how did the witch know she was not comfortable where she sat? She gave a diagnosis of the complaint one lady was suffering from, told her how it affected her, and located her pain, advised her to give up doctors and physicians, then get a magnetic nurse, with a warm supple hand, to make magnetic passes down her spine several times a day, and give herself up to sleep after it, and above all things cease to take medicine, sleep as much as she could in the day-time, and she would soon get better, but she never would as she was going on.

She described one Spirit with Mrs. Winbald, which she said had light hair. Mrs. Winbald admitted the description was right, except the hair, which was dark. V. G. said:—"I'm not going to change his hair to please you, he's got light hair, and this I'll stick to, he's your brother he tells me!"

"But," said Mrs. Winbald, "I have two brothers passed away, and perhaps you are mixing them up?" V. G.:—"Mixing them up!" *I don't mix people up if you do! I say he's tall with light hair, there he stands, he's not passed away many months.*"

Mrs. Winbald, "Can you give me something else to know him by? What did he die of?"

V. G., "I see his beautiful clear skin turned a yellow, then a bronze colour, with a disease of the kidneys, the nerves of which became chalky and crumby, and this chalky

growth round the nerves of the kidneys gradually made the muscles useless organs. He suffered very much, before death came."

Mr. Winbald, "You are quite right, V. G.! he *had* light hair, and as I was present at the inquest, and saw the kidneys opened, I can testify to the chalky state of the nerves there—also to the fact that they crumbled under the touch; his complexion was two years changing to the bronze hue!"

As we had known the man and possessed his photo, we were able to add our testimony to the fact of his hair being light: many shades lighter than his sister's own. Some people have no idea of shades of colour.

V. G.—"He desires me to to say, Mr. Winbald, that it's the first time he has had the opportunity of speaking through a strange medium to you. He desires me to thank you for the many patient conversations you had with him, and to say that they enabled him to face death without the sting. He says he finds all here as you said; there is no burning hell, but incessant progress; he told you if he could return he would, and he wishes me to say he's glad he could, even in this imperfect way. Is this so, Mr. Winbald?"

"Yes, all quite right, he did say so!"

V. G. spoke of seeing blue light coming from one of the sitters' fingers, our friend Mrs. Derallen asked if she could see blue lights from anyone else. "Yes!" she replied:—"from that lady! a lady on my right seemed to appropriate the allusion as being addressed to her, whereas we were the persons addressed." "Blue light in the shape of a star!" He then went on to describe a form (Spirit) she saw who gave the name of Thomas. The lady on my right said she did not know it. She gave another description and a name John. She did not recognise it. A third figure was described and the name given, all of which the medium said were seen by him very clearly and well defined.

Again she said, "No! she did not know one of them!"

The prophetess then turned to our friend Mrs. Derallen, telling her that she was a medium and clairvoyant, but she was not aware of it—when, all at once, the lady who had not separated her thoughts from H. A. (the spirit who had been described with light hair) seemed to realise that the three spirits which had just been described near her right hand neighbour (we sat side by side), and which the other person had failed to recognise, were all known to her, and who answered in every respect to the description given; but it was too late to acknowledge this, the witch had given her undivided attention to her friend by this time.

Mrs. Derallen asked if the witch saw any Spirit near her.

"Yes! there is a tall portly lady, with broad full forehead, benevolent and pleasing expression, spiritually-minded woman, with a stately commanding carriage, a large magnetic and very positive nature, with deep set black eyes and hair, oh my! such a woman! it does one good to look at her; talk of influence, she influenced every one who came near her, and she could easily *manage* the most difficult and obstroperous of men: ah! two at a time—without an effort!" Here our friend was constrained to say:—

"Right you are!" though she had resolved on the way to say nothing—and this she said in a very emphatic manner.

The prophetess then went on to say—"My word, isn't she in a fume? you've not got your mother's energy—she'd soon alter things—she's terribly put about!"

"What over?" asked Mrs. Derallen.

"You know quite well what over, I can't say here, its private; but the state affairs are in, she'd like to alter them!"

"How?" asked Mrs. Derallen again, quite involuntarily.

"How!" You would not like me to say here how! Besides it would take an hour and a half to enter into

particulars. She says you've got avaricious people about you, who are taking from you what they've not earned, and never have and never will, and none of you can see it."

"How can I prevent this?"

"Confer with the lady in the opera hood, she's in sympathy with you and can help you. I see she's a friend of yours too.*

The lady asked:—"Is it I?"

"Yes!" Turning to Mrs. Derallen, "your mother wants to manifest through you, you should sit and let her, she would soon materialize and give you some of her positive energy and scrutiny!"

These remarks were correct, for Mrs. Derallen had just lost her husband, who had left her in a most awkward position; sole executrix with a large business, and all her other money tied up in such a manner, that she could not realise it without considerable loss in some one direction. This was agitating her mind, for a woman unused to business does not care to involve hundreds of pounds of money, even if she does hope to see it all again in the near future.

Therefore the lady's advice had been to sell it all and compel herself to live on the interest the proceeds brought in, whether little or much.

The witch seemed greatly enervated since the invisible entrance of this uncommon woman; she turned to the fire and took off the live coals with her medium's hands, kept a large red blazing coal in one hand for a light, while with the other she raked out all the cinders from the grate; she then said "I can see there's something good in that cupboard, Mrs. Sonan!" then with the coal to light her she emptied the cupboard of its contents, papers, wine bottles, decanters,

* This referred to the lady, who was sitting near the nick of the door, and had put the wool antimacassar she had thrown round her head, as it was dark none could see this, yet it seemed the witch could.

and many precious little valuables, saying what each was as she placed one by one on the floor; and telling our host confidentially that he would find £3 up stairs in a box, in such and such a drawer, which his wife had placed there, and when it was £5 she would place it in the bank, adding "She's got a book and she does not tell you!"

Here our hostess called out:—"V. G., it's too bad of you; you don't know what an improvident man he is; he won't save!"

"I don't care, you should'nt have secrets from your husband, he's a good man and won't mind what you do!"

Here she went on with her confidences (which were more amusing than serious), the truth of which Mrs. Sonan acknowledged, on the quiet after all was over. Her husband merely saying at the time (not as though he believed it) "I'm glad to find I'm a substantial man, when I thought I possessed nothing."

While this comedy was going on, someone who had not observed the fire ordeal suddenly sprang up exclaiming:—"She's got a red coal in her medium's hand, she'll burn him!" and made a spring at his hand. *The peaceful conditions thus altered* the medium dropped the coal which broke and the carpet immediately began to singe, everybody began to move, but the prophetess called out "Mrs. Sonan your carpet shan't hurt, tell them to keep their seats and leave my medium to me, I'll take care of his hands and your carpet!" Everyone re-seated themselves, and she gathered all the red coal up and some black pieces which we could not see, for now the fire as well as the gas was out, and we were in total darkness except the shattered red coal which was now nearly black in his hand; yet, for full twenty minutes she had his hands in contract with these hot coals.

The hostess who was fidgeting about his dirty hands asked if she had not better let him have a wash? Not unless

I can wash his hands here for him, you are getting tired!" "Oh, no!" was echoed on all sides. This was quite enough for our hostess, anything but those dirty hands on everything; she sent for water and she washed them there on the floor. We might have added earlier, that the father of our hostess is utterly opposed to his daughter and son-in-law entertaining these mediums, believing it irreligious trickery, so by stratagem they had got him there that evening.

Our host waited very patiently, but as V. G. seemed to pass him by, he called her attention to him, asking if she saw any spirits attending on him.

She then described one. "Do you recognise her?" No answer. "Poor woman! she was a sufferer here; a good self-sacrificing devout woman, no one knew all she suffered; she tells me she's your wife, did she suffer with her throat?"

"No, not particularly!"

"I find my medium's throat is swollen, hot and dry with inflammation, by which I know that she suffered in this way, was it not so?" Silence. "She used to have frequent faints, many months before the last came; she went off in one; she's very anxious you should recognise her!" Still no answer. The medium's breath was very audible, short, and gasping, at last we heard a fall; Mr. Winbald called out:—"She's fainted! lights!"—someone struck a match, lit the gas; and there sure enough lay the medium white, cold, and breathless. Mr. Winbald raised him and began rubbing cold water on the forehead, when we heard V. G. speak through the marble lips. "Sit down doctor and leave my medium to me! I'm quite capable of taking care of him, I want the gentleman to recognise his wife. Do you Sir?"

"Ah! sure enough, that's the way she used to be taken!"

"Very well! please put out the gas; she tells me you don't believe spirits can return, and we wanted you to recognise her, because she wants you to know she is not

dead, and has always been very near you, and would like to come to you again among your own family; when she can communicate more fully what she desires!"

"Yes!" the man made answer, in a tone like one dazed—he seemed hardly to know himself, whether *he* was alive or dead.

Other interesting experiments and psychic knowledge was given by this medium, such as relating conversations between two or more people, the exact time, where, and how seated; which were acknowledged to be correct by those present. V. G. told Mrs. Derallen that she tried to get out of coming to this sitting; had made up her mind to say nothing; to treat everything with suspicion; keeps her eyes well open. "And those two dark orbs have done good duty to-night I can tell you," she added! "Do you think she's going to be done, not she: she's too wide awake, but talk to your friend, arrange with her and you'll soon have the most convincing proof!" Mrs. Derallen told her, she would not allow herself to become a medium, as she considered it injurious to health. "So much the worse for you in the next state of existence! All gifts should be used, and as *good* spirits can only manifest through those whose actions proceed from exalted motives, the masses cannot become mediums for *pure* intelligences, therefore you, my good woman, and everyone who can, should do all in your power to set these masses thinking and show them that the materialistic theory of the day,—which scientists have been setting up for a century or more—cannot explain the psychic intelligent forces which their own senses tell them *live*, and have lived in every age, and though it has been put down by one specialist after another, in generation succeeding generation, still it reappears, for it is not dead, and waits to *intelligently communicate with all who will* on matters known only to those who are passed away and yourselves. God has

allowed these spirits to reappear to man in every country, in all stages of civilization and barbarity,* in order to prove that life does not terminate with the death of the body, but is an eternally progressive state. In this way He has given man Divine revelations in every language: *but the Simplicity of Truth is too simple, for the politic to grasp*; therefore, they say, it can't be the spirits of the dead who convey these revelations; and none but children and fools would believe it was, and so they invent all sorts of complications to explain away the Simplicity of Truth, forgetting or rather not knowing that a wise man is always a fool in the estimation of the worldly! for does he not always speak the truth even to his own disadvantage? Consequently he, the fool, the despised among men, can most easily discern "Truth" because of his own truthfulness. We say we've lived on earth and can prove it; you can't prove we've not, and still maintain a truthful attitude towards God and your own conscience, because we have!"

We have only entered into the details of facts given to those present whom we know, and that we were certain the medium (Mr. Croft) knew nothing about.

At the close of the seance we engaged him to give a seance at the lady's house.

When V. G. left him and he came out of his entranced state, we also asked him to allow us to examine his hands, in order to see whether they were charred or burnt; but no! there was no trace of the hot coals left, and he seemed not to know any had been in his hands, till our remarks led him to suppose so.

We asked him if he had applied anything to his hands to protect them: for they were soft and supple, quite unused to hard work, so less likely to resist traces of the burning

* See "Nineteenth Century Miracles" by Mrs. E. H. Britten.

hot coals. He said he had applied nothing, did not know what would protect the flesh from being burnt, when it was so long in contact with fire, except the intelligent protection of scientific spirits who controlled all matter," besides, he added, "I never know when V. G. is going to control me, she is the only spirit who can manipulate fire, and she very seldom does so, and then only when there are scientific spirits and people present!" We saw no reason to disbelieve the man, but flashes of the scientific possibility of the story of Shadrach, Meshach, and Abednego, being thrown into the burning fiery furnace and not a hair of their heads singed; having its foundation in natural laws after all, and not fiction, came flooding our minds with light, revealing that by the Psychic Laws of nature we might yet be able to elucidate this very difficult phenomena, the truth of which physical science refuses to confirm by neglecting to study it.

SEANCE VIII.

Only those who carry sincerity to the highest point, in whom there remains not a hair's-breadth of hypocrisy, can see the hidden springs of things.

Chinese Scriptures.

Medium. Mr. Croft. *Control.* Vina Green. Wednesday, 8th, 8 P.M.

AS arranged Mr. Croft held the seance at the lady's house, V. G. controlled and spoke of a gentleman standing by Lawyer Daltin's widow. After the description Mrs. Daltin asked

"Can you get his name?"

She said "I see an illuminated C,—then A. R. P. E. N. T. E. R.!"

"Which of the Carpenters?" was asked.

"W. B."

"Ah!" said Mrs. Daltin, "he was a naughty wicked man."

"Yes!" answered V. G., "he says he knows that, and has now come to ask your forgiveness!"

"My forgiveness? I've nothing to forgive, it's from God and poor Slade, whom he helped to prosecute, that he must seek forgiveness!"

"Yes; Yes!" he says, "he's much to procure forgiveness for from you, on account of the opposition he maintained to your opinions and advice, knowing all the while that you

were right and he wrong, but to advocate your opinions to the professional world did not pay.”—She then said, “My medium and I will come to see you to-morrow at 11 a.m.; this professor of physiology is a relation of yours, he says—and has much to say to you which he can’t say here as it is private!”

She said Mrs. Daltin had healing powers, and lived in a spiritual state, and tried to do the good she could by maintaining truth and exposing error.

We thought this very remarkable, and Mrs. Daltin invited us the next day to her house, in order to hear what “Carpenter” had to say.

We were rather surprised to hear him acknowledge that he was actuated more by policy than truth, when he endeavoured to prove that Slade’s mediumship was all fraud, because he said if Physiologists once admitted that Slade and other mediums were honest men, it would make them appear so ignorant in the eyes of the public, upset their profession too, and how then were they, and their sons after them to get along—Besides he admitted that it was not agreeable to the dignity of learned men to acknowledge that such people as mediums, whose education had cost comparatively nothing, could possibly know more than they, who had had so much money spent on their education, therefore the profession desired to put it down with a high hand at any cost, and they looked to Carpenter as one of their leaders to do it: this he said was why he took such pains to defeat Slade, though he knew from Mrs. Daltin’s investigations that there was more reason in acknowledging that where man’s positive science ended, that of Spirits might possibly begin, and be the world of causes—but as this kind of teaching did not come from authorised sources, they considered it presumptuous of mediums to attempt to teach *them*, and resolved to use their influence to prevent others listening to them; but had

he only known the consequence, he would rather have risked the loss of prestige which an acknowledgement of what he knew to be true would have cost him among his fellows, for his present state was worse one hundred fold.

It seemed very realistic to hear this energetic old lady scolding the spirit of her Cousin Carpenter, just as if he were a man in the body recalling all the conversations and debates they had had together, while the trial of Slade was pending, to note his admissions, and sorrow that he had not taken refuge in such and such statements, referring to allusions, conversations, and experiences which he had held with her, and all the time intreating her to forgive him, and she as obstinately declaring she had nothing to forgive, that he should seek Slade and the magistrate whom his false evidence biased not her. —When he said her forgiveness would be a comfort to him, she said,

“Oh! if it's any comfort to you, you have it, but I shall always feel very angry with you for sending a man you knew to be innocent to prison!”

“What I want you to forgive is my saying you were out of your mind, and Spiritualism turned everybody's head!”

“Ah! yes! I know you were a wicked bad man, because you lied all through, but it's some comfort to hear that you are sorry, and are working out your own salvation; now I've had it out with you I may begin to feel more kindly towards you!”

This dialogue between spirit and mortal was sustained for more than one hour, many references being made by the spirit to relations, whose names, whereabouts, and connections were as familiar to the spirit as to Mrs. Dalton, and totally unknown to the medium.

We, as neutral spectators partly forgotten, had nothing to do but watch, and take mental notes,—one of these was,

“How is it possible for these mediums to know in detail

the private affairs of *so many* strangers, unless it is as they assert, that they get their information from the risen dead themselves—therefore until we can prove that it is *not* from the resurrected spirit, it is the simplest solution of the difficulty to believe that it is as they state: especially as it is a modern corroboration of Holy writ.

We were remarkably struck with this seance, but cannot enter more fully into the details thereof as they were private family matters and not our own.*

* The matter herein related is reported with the kind permission of Mrs. Dalton and the Spirit of Carpenter her cousin, corroborated and witnessed several years later at another seance in the presence of entire strangers. (*Recorder.*)

Glean iv.

A wise man must discharge all his moral duties, even though he does not constantly perform the ceremonies of religion.

He will fall very low if he performs ceremonial acts only, and fails in the discharge of his moral duties.

Hindu Scriptures.

SEANCE IX.

"In Him we live and move."

Christian Scriptures.

Mrs. Daltin's house. The lady, Mrs. Daltin and Mr. Wilderness present.



HE medium (Mr. Wilderness) described T.—S.—W.—and Mrs. Daltin's daughter; the former he said stood with her left hand on the lady's shoulder, and Laura came with a quantity of white lilies, one of which T. S. W. held and was repeating some poetry about "the grave, the dreary grave." Laura he said had been engaged in a new mission for some months now, and it appeared to be the same as the gentleman was now engaged in.

Mrs. Daltin asked what this was?

"Purity, holiness, health, instruction and guidance!"

Among spirits or man? Both!

"Ask if T. S. W. has seen his mother?"

"Yes;" he brings a fragile lady with a bridge to her nose, and a beautifully sweet mouth.

"Has he seen his father's first wife?"

"Yes;" he now brings a taller lady with a totally different countenance, not so delicate, with a square jaw,

prominent over the eyes, cheek bones larger, grey hair, a very nice old lady, or rather middle-aged lady. He said he heard the name "Elizabeth" pronounced by T. S. W., but whether this lady's name was Elizabeth he did not say, but he did say the first was his mother.

The lady asked. "Should she go to have her photograph taken, whether he thought he could appear also as a spirit?"

"Try!" he says—"He thinks it very likely if you were to sit seven times with Mr. W.—that you would get writing!"

She asked what good the direct writing would be.

"To teach you, guide you, and give you knowledge!"

"She asked if he were happier now than he was at the first seance he came to!"

"Oh! yes," he says, he was not unhappy then, only he wanted to arrest your attention and impress you to look into this subject—The Medium added he always appears in a bright and holy sphere, radiant with white lustrous light, so he did not see how he could be unhappy.

"Shall Mr. G.—be present the next time you come to commune with me?"

"Yes; Yes; Yes!"

"Will Mrs. Daltin be of use in the mission you say you have for me?"

"Yes!"

The lady here remarked that she did not think that acquaintances however trivial they may appear were altogether of one's own seeking, God's unseen hand was to be traced in all, by those who troubled to take note thereof, and the Spirits who impressed us to do or say this or that, were simply his ministering angels, doing His bidding.

"That's it, that's it!" your spirit lover says: added the medium.

Mr. Wilderness said he could feel that this spirit would

soon be able to speak through him if the lady and he were to sit quietly for it—that he was such an intelligent sweet and sympathetic spirit, and brought such an atmosphere of peace and love with him, that he should be more willing to give himself up to his influence than to that of any control who has ever desired an entrance through his organism.

He bids me say that your friend Mr. Ancient has beautiful traits in his character, and you must try to look at these more, and his faults less, for your own comfort.

“Yes!” she added, “tell him it’s like him to make excuses for the shortcomings of others!”

The medium said, “I wish you could see his face now, it is radiant with love for you, you ought to be very happy and contented with such an exalted spirit in such close affinity with you, very few mortals are so fortunate I can tell you!”

“Ask him if he is with his father?” Mr. Wilderness said his face has grown grave, and he is silent, but looks at you with such an eloquent pleading look. The medium suddenly exclaimed, “why the spirit of Dr. Russel is here!”

“Indeed!” the lady replied, “ask if he has seen Mrs. D., the wife of the Rev. R. E. D.”

“Yes; but not for converse—he says he will get you a message for her husband from her next time. He says his son and daughter were your invited guests last night, Mrs. Dalton. Was this so? and says he was here also and has to thank you for making them so happy where he can come in spirit also!”

Mrs. Dalton did not respond to the spirit, but she turned to the lady and explained that she had had an evening party the day before, and his son and daughter were dancing and thoroughly enjoying themselves. The lady enquired how the spirits appeared, whether they were nude or clothed. The medium said T. W. wore a brown suit, coat, trousers, and

waist-coat alike, neat but not this present fashion, the details of the description enabled her to recognise a suit he wore when on earth, and asked if he were buried in them. "No!" he added, "but as spirit permeates everything, and as spirit never perishes therefore the spirit of my clothes are at the disposal of me as a spirit and I can change my apparel now, at will as easily as I could then, but I still prefer a brown suit, as you know I always did!"

This was a fact.....

SEANCE X.

"Heaven exercises man with trials, holds in its hands the issues of things, and determines men's lots according to their conduct."

Chinese Scriptures.

The Medium.

Mrs. Z.

Public Meeting.

AN American lady travelling for her health, the visitor of the President, of the Spiritualistic Society, who at his request conducted the Sunday services.

The medium was an exceedingly fine woman, tall, well-made, dignified, commanding, very full of sympathetic kindness, fair, light auburn hair, and better than all of a cultivated intellect, which the average mediums as a rule are not. We felt at one with her immediately.

The medium asked the company (of about twenty) to write down any question which might be puzzling them and hand them to her.

The lady wrote—"How are we to discriminate between good spirits and bad ones, on their first appearance, supposing their advice to be of a subtle nature?" The medium made hypnotic passes over her brow and then answered to this effect:—

"As like attracts like, so good thoughts, good desires, good intentions cannot attract evil spirits, and the reverse; our own intuitions and impressions were far better judges of

the nature of the spirits advising, or impressing, i.e.—whether good or evil—than a second person could possibly be: experience of what they were in the flesh will also guide us, for a good spirit here cannot be evil there; also, the nature of the attraction which has brought them to us!”

There were many other questions, some personal but all interesting and well and intelligently answered. I may add that the answer to our question appealed to our reason and satisfied our intuitions also. This was on Sunday morning. We were so interested in the medium, and her prayers and address so appealed to the Spiritual within us, that we found ourselves in her presence again on Sunday evening, instead of at church.

The meeting had just commenced, so we sat on the first seat we came to, at the back, away from all the people, not facing Mrs. Z., but sideways. In this position we seemed to be away from everyone, we realised we were alone with her (the Speaker) and the Creator, and every idea she advanced after the first prayer seemed to speak directly to us, she might have been probing our minds in order to ascertain the contending opinions that she might set them at rest, so exactly did she minister to our need. We will only mention one fact as it bears somewhat on matters we have considered previously.

The lady always-realized that her lover was not responsible for his last act, that as he had led a good unselfish Christian life, and was physically unable to struggle with the contentions which surrounded him, and as he was deprived of his reason for three weeks before he took his life, she could never think of him as “unhappy,” as was suggested at the first sitting she was at: in answer to these thoughts, in the most tender and powerful yet sympathetic voice, the medium said:—“It is a mistake to suppose that any, even the most holy of men, can in a rash moment

sever the chord which tethered the soul to the body without consequences, such have broken a law of Nature and the penalty has to be paid, and the more exalted a man's life has been, the greater the (temporary) punishment, which consists in a full realization of the freedom of the spirit from the body (of which we have but dim glimpses here) with perfect faculties and desires for the enjoyment of this freedom, while all the time the soul, (or Spiritual body which she said corresponded to the physical, organ for organ), was bound down to the scenes of the contentions from which he had severed himself, and with a full and agonising consciousness of the results."

The less selfish the suicide's life on earth had been, the higher the order of angels he was able to attract to assist him in undoing the consequences on earth of this severance and neglect of his earth duties, by impressing magnetically those, to whom he was drawn by the continued remembrance of the earth scenes, to do for him what he was now unable to do for himself, without his own physical body. Selfish, greedy, grasping suicides, whose lives were of a physical and instinctive character, attracted such like Spirits to their aid, and in such like manner were the magnetic chains for good and evil fastened across the bridge which divides the state which we call life from death—but, which latter Spiritualists look upon as a *continuation* of life; an unfoldment; a casting off of a chrysalis; an evolution. The souls in this lower or physical "*state*" did not always remain there, the angels were for ever busy trying to attract them magnetically, and not the least among these was the Great Teacher Himself Our Saviour—each order of Spirits attracted the souls in the "*state*" below with this difference, the highest, even the Saviour Himself, could *descend* to the lowest, whereas souls could only *ascend* one state at a time, though the best and most self-sacrificing of men ascend rapidly."

At the conclusion of the meeting the President introduced the lady to Mrs. Z. She asked her "how it was she spoke of Jesus as 'Our Saviour,' she thought Spiritualists denied him as such."—In a voice as soft as it was before powerful and rich, she answered, "What we hear from Spirits who have communicated through mediums, is that there is no '*Truth*' in the interpretation of the Crucifixion as an *atonement* for *all* sinners, One punished for all. Each has to carry the burden of the consequences of his own sins along with him to the next world, and with all his desires and efforts to fly he finds himself clogged by these mistakes in life, all sin and evil arise from *ignorance*, therefore '*knowledge is power*.' It awakens conscience, broadens the mind, makes men think for themselves, judge for themselves, seek for proofs instead of blindly leaning to myths and traditions for hope. In this way the God man became our Saviour. He taught a Holier doctrine than the Levitical Law. Hard, exacting, and revengeful, it suited the times; had done its work in that generation, and contained some good and useful laws; but the Great Teacher wanted to bring heaven upon earth, and the nearer men acted up to heaven's laws, the higher their Spirit's flew when liberated from matter. Love, self-sacrifice, gentleness, peace, these are His laws.—By giving us this new law *He saved us* from the Old Law, and became *our Saviour*."

"There are many degrees of Spiritualists as there are many Christian sects, each believing the creed he is organically able to grasp, but," she suddenly broke out, "Look into these things yourself, you are a medium, an inspirational medium, have been one all your life, you understand all I've said and have felt often, that creeds, ceremonies and forms crippled you, did not appeal to your inner consciousness; your reason was not satisfied; you saw discord between your aspirational and inspirational communings, and the teachings

of your pastors and masters. I *know* you have; the best advice I can give you is, Sit for Direct writing, with harmonious people, and listen to your instincts. If you feel a person is at the table who ruffles or irritates you, get up—don't sit a minute, you are breaking a law in nature, a magnetic law—that of attraction and repulsion—which results in sin, not a physical sin but a Spiritual sin. Each time you ignore this law you cripple and thereby wound your Spirit, and limit your power for good, not only here but there. You are in the habit of stifling them, for the sake of others, thinking you are benefitting them by this sacrifice: this is a mistake, you sin against them as much as you do against yourself. Yours is a lavish nature, and you give freely even of your vitality, your friends feel this and are better for seeing you without knowing why; still no matter you have a strong and healthy guide, who as freely supplies you.

“You ought to be careful whom you sit with in circle, never sit for Physical manifestations, you can't attract that class of Spirits, they can't get near you—always sit for mental manifestations: You have a guide who is full of love and wisdom; there's an enormous white halo round his head, and he's your chief guide; you'll never be an unconscious medium, your mind is too active. You need not sit three times if you'll get the right sort of people about you, before you get writing direct.”

Much that she said the lady's heart bore testimony to, but certainly not the “direct writing” and the mediumistic gift of that she was yet ignorant.

SEANCE XI.

"All good thoughts, words, and actions are from the celestial world."

Persian Scriptures.

The Medium

Mrs. Z.

Seance at the President's house.

THE lady wrote on the envelope of a letter: *—"Can you tell me anything of the writer of this letter, and its contents?" and handed it to the President who read it aloud. —She, Mrs. Z., said "Mr. President, there are too many people here, for me to answer this, and I'm not here for tests—were I alone I would tell the lady." She then turned to a friend whom the lady had brought with her, and described a tall thin lady who suffered much in the body, and held very narrow views, bigoted and cramped, and who was impressing her to hold these views. They had a gloomy and depressing effect on her health, and in after-years, she would suffer as this aunt had done, if she did not throw a barrier between herself and this Spirit's magnetism. She said she was very sorry to see a Romish Priest (as near to her as this aunt), who was *not* a minister of wisdom and enlightenment, but dogmatical, doctrinal,

*This letter had been sent to the lady by an Astrologer, who was writing in a London paper, and who had been corresponding with her as a stranger on abstruse subjects; among them her experiences in Spiritualistic Phenomena which he strongly condemned. (*Recorder.*)

and stern; he held a crucifix, etc.; his influence was of the same morbid nature as her sickly aunt, which also affected her health, prevented her getting needful repose. Sometimes she lay tossing about all the night, and could not sleep. These two believed that Penance and needless suffering of a self-inflicted nature were necessary for salvation, and though they have both proved the contrary, their souls cannot yet get free of these notions through bigotry. She most emphatically warned her of the consequence to her health, if she encouraged these spirits near her. We asked how she was to act? Get into bright and young society, think less seriously of life. She then described two young spirits over her who would supply all she needed to counteract the influence of these other two, the younger one had just placed white flowers in her lap. (Two clairvoyants who were present told the lady afterwards that they saw the child lovingly give her the flowers.) She said they were far advanced Spiritually, and desired to help her. She again warned her in reference to her health, saying that in *twelve months* it would not be in her power to choose, both health and will, will be in their keeping. She said she had the undeveloped gift of a dead trance medium, but would take some time to develop, but she would advise her to sit in a circle, it would improve her health and spirits. The friend acknowledged the sleepless nights, and a secret inclination for a convent life. The aunt and little girl with flowers had been described to her before, by another medium at a seance.

A gentleman acquaintance of the lady's was told he was a medium, but would never lose consciousness that he was very aspirational, wanted to get higher all the time. She said, "I see you on a platform the centre of attention. Your chief guide is a young lady—you never knew her: she is a well-developed Spirit, she stands now behind you,

with a hand on each shoulder and from them flows a pure white light of the brightest description. She gives you inspirational flashes of light, and then you have strong impulses to study, get knowledge, and aspire to something better, but you must stand straight upright, don't listen to your companions right or left, listen to her and her only, she will guide and keep you right if you will only let her, she visits you from highest spiritual seats, she wants you to stand straight and not give a willing ear to other spirits who would lead you away from her magnetism; keep near to her: you know her influence and what I mean!" He thanked her and whispered to the lady "Its quite right, I do want to know more and more and am led off, but I begin again always!"

She described his father's spirit, and its influence over him which was good too, but not of the high inspirational and spiritual nature as the young lady's spirit; broad and free and of a sobering thoughtful character. She then very abruptly turned and told the *lady* that she was sitting in a circle; that one of the sitters was dark; that he was robbing her of vitality, and that she must get out of him. She asked if it were a lady or a gentleman. She said "I can't see the individual—I only see the conditions and the effect it has on you, and from the power of the dark eyes to sap you; I should say it was a man!" the lady shook her head; the medium asked "How many do you sit with?" The answer was "five."

"A very good number for you; but don't sit with dark people—they are not satisfied with the healthy magnetism you involuntarily give off, but they rob you unconsciously!" She described the lady's mother as a very spiritually advanced angel, "she has rapidly developed, for she has not left earth life many years I see, she keeps very near you," very thoughtfully she added:—"you are well taken care of!"

After much more of a similiar character the meeting closed, and the lady presented Mr. Greg to Mrs. Z. as the darkest gentleman at her circle, and asked if that was the gentleman she must turn out? "No! you can sit with him!"

Among the seven or eight who had collected round her was Miss Lowethorn, also one of the circle and she stood next the lady. Mrs. Z. suddenly stretched out her left hand, while with her right she took the lady's hand and drew her towards her, pushing Miss Lowethorn away, saying, regardless of grammar, "That's her, get away!"

Poor Miss Lowethorn did not yet understand that she was not personally responsible for this magnetic repulsion which the lady had always felt, but as the companionship was of Miss L.'s seeking and not the lady's, she thought it her duty in Christian kindness to ignore it. Miss Lowethorn looked so chagrined that the lady hastened to ask Mrs. Z. if she could sit the next day as they were due at Mrs. Nella's for a seance. "That won't matter, so that *you* don't sit next her; she injures you mentally and physically, of course unintentionally!"

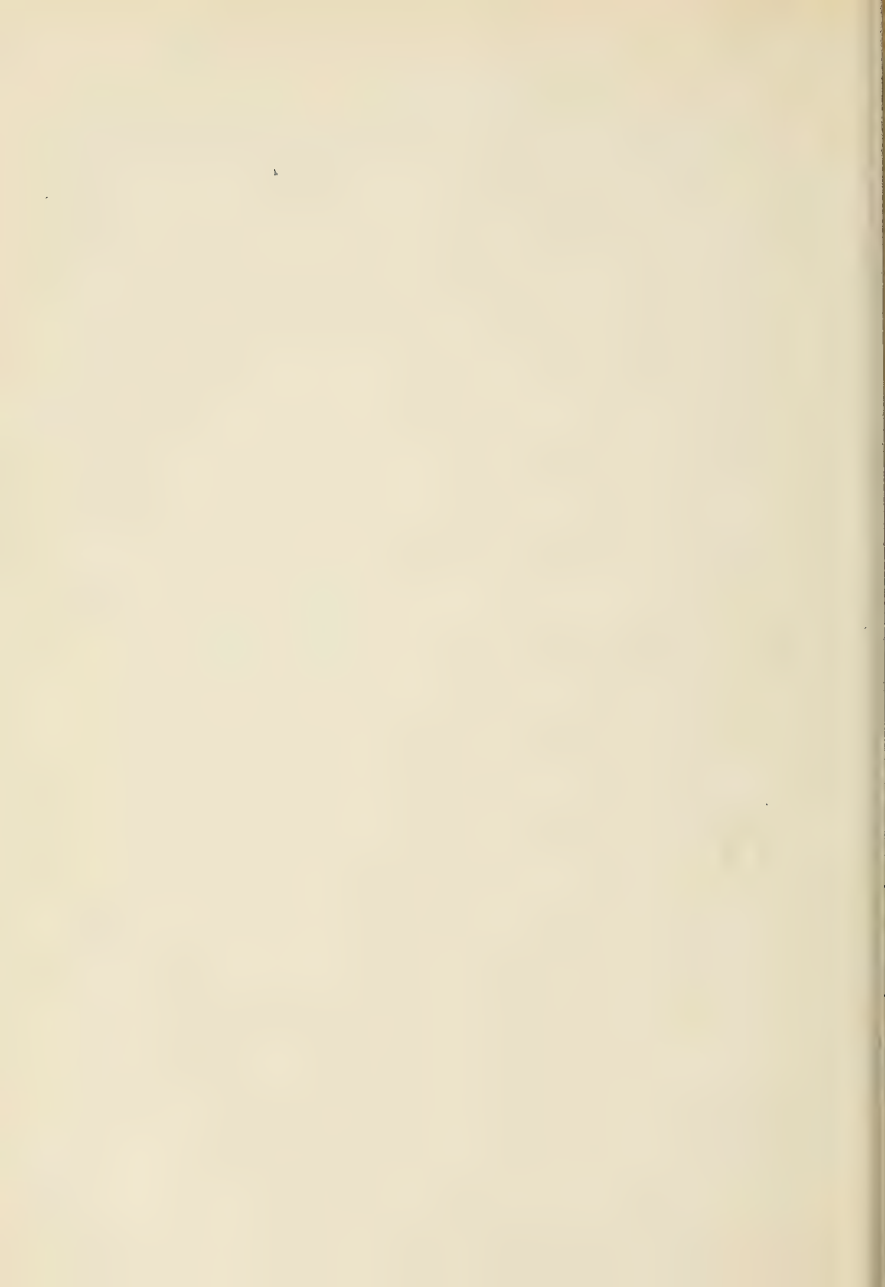
She presented Mr. Landgar (the gentleman with the young angel of light as a guide) and asked if *he* could sit with her. "Yes! but *no* dark people, and sit with the lightest gentleman on each side of you, and you'll soon develop as a writer!" During these and many other remarks, she retained the lady's hand, toying with it, as though she did not mean her, and, Miss Lowethorn to go away together, but they did, and the lady had hard work to prevent Miss Lowethorn going away from her quite hurt; the priest and her aunt were evidently with her, not the bright lady and little girl, or she would see that nothing could alter these laws of attraction and repulsion, which were fixed and beyond us; she said she liked the lady's company, etc., etc. We were going to Mrs. Nella's again on the following Wednesday,

and the President invited the lady to bring her (Mrs. N.) to a seance at his house in the evening. We had a bed made up for Mrs. Nella, and kept her all night; so in addition to the sitting at her house with the same Miss Lowethorn, we had one the next morning alone, with Mrs. Nella, which we will now proceed to report as nearly as memory will allow.

Gleam V.

Have only such friends as will advance you in piety and virtue. Friends should give each other good counsel, and stimulate each other to sacrifice of self.

Chrysost. Scriptures.



SEANCES XII and XIII.

No man can acquire knowledge of the soul without abstaining from evil actions, and having control over his senses and his mind: nor can he obtain it, though with a firm mind, if he is actuated by desire for reward.

Hindu Scriptures.

Mediums. Mrs. Nella and Mrs. A. Z.



WE took Miss Lowethorn, the dark lady, to Mrs. Nella's on the next visit, as she so earnestly desired it. The German Spirit took control of the medium, and the first Spirit she saw was the lady's lover. We had a straggling conversation from which there transpired nothing worth recording. She described two Spirits with Mrs. Lowethorn in all respects the same as Mrs. Z. had described as with her—the suffering and melancholy aunt, and the bright happy little girl. She seemed much impressed by having this corroborated by another medium, both strangers.

As Mrs. Nella was going with us to the President's house, who was having an evening circle with Miss Z. as medium, for a few friends; we had another opportunity of hearing surrounding Spirits described and recognised by people present the same day. We asked how she explained the

difference between a spirit medium and a mesmerist subject.

She said a mesmerist was necessarily obliged to be a man of larger magnetic, vital and physical organisation than his subjects, with the sentiments larger also. A man with a smaller brain power could not mesmerise one with a larger, and in all cases the mesmerist must have the sentiments the largest. This accounted, she said, for the limited manifestations, and these mostly of a physical nature, for only through the muscular movements can a mesmerist *keep* control of the subjects; but when the intellect meets with the *same* stimulus, the soul of the individual gets enlarged and some surrounding Spirit enters; he is then beyond the mesmerist's control; in the one instance, man is mesmerised by man, and in the other he is mesmerised by Spirits or angels, and as there are degrees of physical mesmerists, some using their powers for good, others for bad—so there are degrees of intelligence in Spirits and angels, some of a high and exalted nature, and some in a very undeveloped condition, sufficiently so to be called evil spirits—these to a Spiritualist are soon detected. We fully appreciated this answer. She pointed out one gentleman whom she said had Psychometrical powers for sensing articles, though he did not know it, and could read the inside of letters without opening them, etc. At the close of the meeting a gentleman, whom we knew, was talking to him, (the gentleman whom she said had psychometric powers), so the lady went to them and putting the letter into his hand asked him to tell her something about it, and so try his psychometric gift: he said "It feels to me as though I'm holding the handle of a galvanic battery—not a letter," and then very positively said that he knew nothing about anything that had been said, he had never heard of such things as Spirits till that week, and was there under pressure, through the people in whose house he had apartments; but he should come again. Here Mrs. Z. joined

us, so the lady put the letter in her hand, asking her to tell her something of the writer.

She began:—He is a dark magnetic man, inclining to be tall. You know him. Stop me if wrong—am I right so far? The lady said “I do not know him, but I shall get to know him!” “Then she said, handing the letter back, “It’s not safe for me to go on, for I get unmistakably that you *do* know him!” and she looked her through and through as though she did not believe her, and instead of lingering to chat as usual, she turned away, and her good-night hand shake was not as hearty as before.

There was much of interest but nothing else which stands out prominently in the memory.

SEANCE XIV.

"Thou God seest all things."

Medium -Mrs. Nella.

Thursday Morning, May 6th, 1887.

WHILE we and Mrs. Nella were having breakfast next morning, she suddenly broke out with these words in the middle of our conversation: -- "Will you please to open that drawer, there is a Spirit here who says there's a paper in it, which has no business there, and she's urging me all the time to tell you; she was pointing there last night while we were in this room, and I had to move away for fear I should be compelled by her to open it!"

The lady said "There's no paper there, I keep clean lace in that drawer, and nothing else!" "Well," said the medium, smiling, "If you'll oblige me by opening it, perhaps she'll be satisfied!"

The lady thereupon got up, took out the drawer, asking her at the same time to describe the Spirit. "She says she's your mother, and has tried to impress you to get that paper many times; but something has always turned you from it. She says "two of your servants and someone else have read it!"

"You see!" the lady replied, taking out the drawer;

"there are no papers or documents here," turning the drawer upside down on to a newspaper, "and nothing in the shape of paper except this old letter, at the bottom you see!"

"That's it! your mother's saying, read it!"

The lady took it out of the envelope, and found it was a letter from the Rev. J. H. S., in reference to her father's will, which must have been there above four years, but what struck her even more so, than this wonderful proof of her mother's familiarity with her affairs, to such detailed trifles even, was the fact that people should be so devoid of occupation for fingers and brain, as to open another person's drawer, and take a letter out of the envelope and read it, as if they had lost all consciousness of the fact that if they would not do such an act in her presence, that was no proof that the eyes of God were closed and would not record. She asked if she should burn it, her mother said "No! put it away and lock it up!" Now it's a singular thing that this lady locks nothing up but one drawer, and always leaves her keys about, her mother suggested that she should keep all drawers locked, advice which she did not follow herself when on earth, she remarked.

After we had finished breakfast, Mrs. Nella went into a trance, saying before she did so that the Spirit of the gentleman was hurrying her to "go off." The German Spirit who controls Mrs. Nella said, "The gentleman has a female with him to-day!" The lady asked jokingly:—"Is she young and pretty?" "No! not young, she is your mother, a very Spiritual woman; she comes to help him to control my medium, and he is very pleased to have her!" "Is my father there too?"

"Yes! but he's not on the same Spiritual level as your mother, but they are much together." "Then," speaking to her lover, "you've seen my father now!" "Yes!" "Well

you know what you said when on earth you saw him, do you say the same now you know him from the interior?"

"No! now I know him, I like him very much; the worst was on the surface!"

"Ask mother if she's seen John W.?"

"No, but she says she will, there are black clouds between them yet!"

"Ask her if she knows the mischief his mother has been making between Mrs. Derallen and myself!"

"Yes! she says she does; but she also says you must not blame her so much as you have; it was not she who originated the tale. There's a gentleman in it, in the same business as Mrs. Derallen's husband was."

"Ah! I see!" but why did she say I told her, when I've not spoken to her for eight years, beyond a nod!"

Ah! why? but don't trouble about it; let it rest, some people must talk, and lay on others their own faults, and if it were not you, it would perhaps be someone who is less able to stand against false witnesses!

Here the German Spirit said: "The gentleman has been quite close to you all this time, and now your mother is pointing to him and has gone a few paces away."

"What does he say about it?"

"Never mind, you need not care!" He also says—"I find I did not convey to you my ideas as I intended in reference to astrology and your death, I cannot wait for your friend Mr. Ancient to develop. I should have liked it, for in some respects he's worthy of the admiration you give him, but it will take a long time for his soul to expand sufficiently to receive visitors from the celestial heavens. It is hedged about with prejudices and pre-conceived notions, theologies and other conceits, which are man-made: these weigh down his wings,—he wants to fly but can't; but he will as these disappear. The wrong impression you received was this,

when I stopped you in reading Mr. Ancient's letter at the words "*I know you have not long to live, etc!*" and I said he was mistaken: It was only in his *application* of the science, which is a science of a purely physical nature, and can only apply to purely physical characters. Your soul has extended beyond its physical abode many a long way, therefore, there's not the physical attraction—the "pull" is the other way. The $\Delta \square \text{h}^*$ he speaks of will affect you externally, it will alter all your surroundings and your circumstances; but you will not pass out of the body entirely as he predicts; there will be a much greater Spiritual exaltation, but not so great as death brings. This is more as I wanted you to understand me. There's another point;—when I spoke of you and your friend Mr. Ancient I wished you to understand that had he been less worldly, and listened to the promptings of his *first* and *pure love*, which is God; the physical, indicated by astrology, would have been subservient to his spirit, and he would have been happy inwardly and Spiritually, whereas he will not be happy in his present love!"

"But I? should I have been happy?"

"Not the first year or so, he would have fettered you; but this would not have mattered—your Spirit is freer than his, and his soul would have expanded under your influence, he would have done his best to make you happy."

"And did *you* approve of such a marriage or rather one-sided love?"

"Yes! I saw that the good he's trying to do would have been doubled, could he have had the softening relief of your society; he has a very powerful emotional and passionate nature, and has suffered more than he would admit.

"I'm very sorry," the lady remarked, "but I really do

* The moon in square with Saturn.

not think, even if he had been more pointed, that I should have said 'yes!'"

"You could not have done otherwise, had I so impressed you!"

"Can you explain that last meeting with him?—it's a mystery to me."

"Yes I can—for a long time he had felt your indifference (physically), and could get no nearer to you except mentally and in spirit; till at last he could not remain unmoved in your presence. The evening he wrote saying:—he had never trusted any woman as he had you; was a trying one for him: there was a something in your manner which made him feel he was repelled and must not get any nearer. Then he began to stay away from the society, for as he told you, 'to meet your eye, hear your voice, or touch your hand, was to him a trial in itself:' then when mortified pride and passion began to assert themselves, passion and love had a terrible struggle, it was at the height of this struggle, that you wrote blaming him for staying away from the August business meeting as long as he held office. Your evident disapproval stung him to the quick, and the slumbering fires burst into a flame. He rushed down to see you, and as is usual with such natures as his, sprang from the one extreme to the other; but he's suffered terribly since, though he's better now."

"And yet you wished to see me married to him, you, who know my horror of domestic infelicity?"

"I did—because from the Spiritual plane, I desired to see him *overcome* self, his worldly self I mean, and let his Spiritual self reign, and love such as he cherished for you is born of the Spirit and is God. His health would have become improved, his mind would have become enlarged, his soul expanded, his power for good would have been doubled, and the astrological indications would have been superceded by the Spiritual!"

"But our ages, you forget this!"

"Age is no barrier to love, it knows not age. Had physical gratification been the object, you were *not* suited to each other, had Spiritual and mental communion been the object, you *were*—the former follows the latter and is under its control; but the reverse, never! This is why I fear his union with 'Wad,' but I see ahead."

"Well! what do you advise?"

"Wait patiently, he will see you again, but I'm sadly afraid the interview will not end satisfactorily."

"Why?"

"For several reasons, but I mean to try to get nearer to him. He keeps me away, because he entertains feelings of jealousy towards me; I should like to see him as brave morally as he is physically!"

"I consider he is!"

"If he were, he would have boldly taken your part on several occasions, and stated what he knew of you; he studied how it might reflect on himself instead! Was this moral bravery?"

"Never mind! perhaps he was afraid some one would see how matters were with him, and he would naturally shrink from such an exposure."

"A man who cannot stand up justly for the woman he persuades himself he loves, because he sees physical consequences will result to himself gravitates earthwards, instead of heavenwards!"

"Now, about the Society; why do you want me to go?"

"Serious false charges are made against you, by reason of your absence; they do not credit what you write, and your friend Mr. Ancient is afraid to vindicate you, seeing how it will reflect on himself, who undertook your duties during your absence, and he likes to stand well in the eyes of all."

"But not if it lowers him in his own eyes?"

"He persuades himself it is prudent!"

"So it is; he would not like anyone to see he thought of me as you say he does."

"Is it prudent of a man who studies *self* before *justice* to the weak? But I want him to be Spiritual-minded, and study justice to the oppressed, at the *expense* of self. You've done this in defending him, over and over again, at the expense of losing friends and substance, and he does not credit you with it: if he had done the same, he would feel better and happier."

"Are you not just a little hard on him? You've made me feel very tender towards him, and now you try to show him up!"

"Only to induce you to do your duty, to go to the society and follow the dictates of conscience!"

"But my promise to his mother?"

"That's of no import; matters were not there as you think, don't blame her, I can't now explain why?"

"Very well; I'll go to the annual meeting!"

"Why not go to the next meeting, Mr. Ancient will not be there, nor at the annual meeting, neither will there be any business discussed?"

"You are reversing the times, the annual meeting is *all* business; are you sure he will not be there?"

"Quite sure!"

"I'll go *then*, for the first time."

"This will be a sort of wind up of the society, and no business done."

"You don't seem to understand; but I shall notice your prophecy.* I am glad my mother is with you now."

* The lady had not been well, and had been advised by Mr. Ancient to leave her duties as secretary to him. He had neglected the duties, leaving the blame upon her, and at the same time agitated the members to form for themselves

"Yes; she helps me much! I should like you to get the medium here, that the gentleman with the beard spoke to you about, last Sunday, and I will try to control him; you won't like him, but don't mind that, if by his organs I can address you in my own voice and my own mannerisms, I can't speak through this medium as I want; I need a male organism, and this German Spirit can't command the words I need, and does not in consequence quite convey what I mean. On Astrology I've more to say to you, and on many other points!"

(The President, Mrs. Z's host, had advised the lady to engage Mr. Wilderness for private seances, as the best way in which to investigate Spiritualism.)

"You must not think Mr. Ancient *intends* to be selfish, as I see you are thinking now. His aspirations are right but he lacks moral courage. Several times I have got near enough to impress him and he has gone to my family full of a determination to assert what he knows of you; in less than an hour he has allowed himself to be talked over, and come away without doing as he intended. This has been the case on other occasions also, when in company with other people. Don't offend him, you do him good, though at a sacrifice!"

To our sorrow dinner was now announced, and we told the Spirits this, and in a few minutes Mrs. Nella was herself again.

a society under a new name, excluding the present secretary (the lady) and other members too straightforward for him, and thus the annual meeting was really a sort of wind up.

SEANCE XV.

"No virtue surpasses that of veracity."

Hindu Scripture.

The Medium.

Mr. Wilderness.

AS requested the lady engaged the medium, the gentleman with a beard had spoken to her about, for the following Friday.

The first thing she did was to hand the astrologer's letter to him, and ask if he could say anything of the writer.

He said, "Yes, I can! he's got a character of his own!"

He then gave her back the letter, and told her to place it in her left hand; after a minute he said put it in your right; she did so,—now put it in your left again. After she had done this he asked, "Do you notice any difference?"

She said, "No! unless the left throbs a little more when in contact with it!"

"Ah!" he exclaimed quite joyfully, "that's just it; I thought as much. You are psychometrical yourself, only you take no notice of it; you always get an impression when you touch a thing for the first time. You may not be conscious of it, but you do nevertheless; it's no use anyone writing one thing to you, and meaning another, for while handling the paper you enter into their state of mind when

writing it, and get a more truthful impression than the words may convey. You do not trust to these impressions, indeed you often combat them strongly, deeming them absurd. Heed them more, and you'll not need a physical science to guide you, or enlighten your path."

He then went on:—"The writer is a male, past the middle height, dark, of a positive character physically, but negative mentally, and strongly magnetic. This man is at school yet, both in the physical and mental world, desires knowledge, and will get it. Has plenty of assertion, studies self, aims at justice and truth, but being unevenly balanced perverts both. Would succeed well as a designer, can sketch well from memory. I get the influence of Swedenborg, not that he is a Swedenborgian, he is *not*, but a visionist of an aspirational kind. He has many sharp edges in his nature, which must be rounded off before his visions are reliable."

"What is his age?" the lady asked.

"I do not judge him to be twenty-six."

"Age of wife?" she queried.

"He is not married!"

"Yes, he is!" she replied.

"Then his wife knows nothing about you, and is not aware of this letter having been written: or else he was not in sympathy with her when he wrote it. Is it written for you?"

"Yes!"

"I seem to hear echoed all round, by a chorus of Spirit voices," "He is not married! he is not married!! he is not married!!!"

"Shall I read the last part of his letter?" she said, "I have never seen the gentleman, I simply correspond with him on astral science, he has been advising me not to go into public, or have anything to do with societies, and on no account to hold office in such!"

He looked very much astonished at this and said:—

“Why you are eminently qualified for this! Your impartial justice and conscientious discharge of duties, may be a reproach to others, who covet the *credit* of your qualities, but who do not deserve it. I see no other reason for such advice!”

“Well;” the lady remarked, “my past experience proves that I am successful with societies and public meetings; but not feeling well, I was perhaps too ready to act on his advice, on this account, and leave my duties as secretary to Mr. Ancient!”

As Mr. W. said he should like to hear what he had to say, she read the following extract from a letter received from an astrologer who was writing for a London paper, and on this science the correspondence had at first commenced, till he expressed a wish to know the result of the seances, she mentioned she was attending, in her investigation of Spiritualism.

She had therefore been sending in the rough these reports to London to him, and hence his test. The extract from his letter was as follows:—

Extract:—

“What have you to show that these be *good* Spirits? Their knowledge of the past is an attribute of their Spiritual natures, for they can read the *minds* of all they attach to, but this they may use as a veil to cover their ugly forms! You have *not* long to live as I stated, this I *know* Astrologically. You shall convince me by a simple test that your medium's are true. Let them tell my age, the name and age of my wife and when I was married. If you do this to my satisfaction I will make a special journey to see you, and confirm all I know to be true. We have societies here but I cannot use them.

I am, dear madam,

Yours faithfully,

ASTROLOGER.”

P.S. “I am sending reports under separate cover.”

The medium continued:—

“You may depend that what I have just told is reliable

on this matter: there are spirits in your surroundings who wish you to know that you are being imposed upon!"

The lady's spirit lover seemed to make no effort to control this medium whom she had engaged at his suggestion for this purpose; but he, the medium, is coming every week, and has chosen Mrs. Derallen to sit with us while he is entranced on Fridays, till the Spirit can manage to speak in his own voice and style: the very thought seemed to take her breath away.

He described him in appearance, and then she reached her album, which is full, and asked him to point to the likeness of the man, if he found it in. She had reached two albums, he turned the first over until he came to it, and without hesitation pointed it out. She then said, showing him his favourite brother's portrait, "Is not this more like?"

"Oh dear no!" he replied, "the Spirit I see with you had more maturity of character when a little child, than this man has now, besides his features are more strongly marked!" he continued, turned over the pages until he found another likeness of him, then another taken while he was at college three years before the lady knew him, which he said was more like him now, his eyes had a spiritual look, far more like the youth's than the man's portrait, but the beard gave the appearance of age.

"How old?" she asked.

"About thirty-four," he answered.

It's a singular fact that her lover was always taken for over thirty when alive, even thirty-eight, but he was in years only twenty-four, so she thought nothing of this seeming inaccuracy, especially when she knew the age had not been given him by the Spirit, but was what he judged from his appearance.

Glean vi.

A ruler must first have virtue in himself, then he may require it in others:
he must be free from vice himself, then he may reprove it in others.

•Chinese Scriptures.

SEANCE XVI.

"Overcome Evil School by Truth."

Bibleist Scripture.

The Medium.

Mr. Wilderness.



HE lady sent the result of the last seances including the answers in reference to his test to the Astrologer.

On the following week Mr. Ancient came with Mr. G. and other friends to the seance.

A Spirit was described round Mr. Ancient with a book under his arm. Mr. A. said the same description of a Spirit had been given him at a public seance, but he did not know him.

He handed a well filled law envelope to Mr. Wilderness, the medium, asking him to psychometrise it.

The medium took it, held it against his forehead and then said:—"I sense the influence of many minds; but there is one dominant mind running through it, of such and such description, giving a detailed summary of the appearance and mental attributes of the lady—"It would be well for you to

accept the advice herein contained!" Mr. Ancient then gave him a letter to psychometrise, this he did, giving an accurate description of the personal appearance of Mr. Ancient himself, and then going into minute details as to his mental characteristics and defects; winding up with these words:—

"You are the writer of this letter!"

Such a clever and truthful analysis of the two-fold character of himself, was too much for Mr. Ancient, who possesses very large self-esteem, and had made up his mind to prove the whole thing a fraud, and the medium an impostor.

At finding his object thus defeated, he lost all control of himself, rose from the circle, and throwing the envelope and the letter across the table to the lady, who was seated opposite, said,

"It is astonishing to me how any one can sit patiently and listen to such absurd trash; I can not, for not a word I have yet heard has any truth or sense in it." He put on his coat hastily, rudely said "Good night!" to everyone, and left the house, leaving us astonished as to why he left so abruptly.

The lady opened the envelope and found the reports herein printed, all of which she had submitted to the Astrologer in London; and now she found that the Astrologer was actually Mr. Ancient himself, member of the B.P.M. Society, who had been writing to her in a disguised hand-writing, and having his letters sent to London and redirected to the local town of the lady, and himself, by the editor of the London paper, and by this means deceiving her as to the Society, and the Society as to her.

"But why?"

The many minds the medium detected in the matter contained in the envelope, is explained by the fact that the lady had written her reports on half letter sheets, old

business letters, of a few words; mostly old accounts and receipts, and the one positive mind running through was her own concerning the reports written on the clean side, containing the truthful answer to his misleading test.

For he was twenty-four years of age, tall, black curly hair, unmarried, living at home with his mother, of a magnetic nature, with a love of and desire to rule, a good memory and draughtsman, ever in pursuit of knowledge; this the lady had seen, and without opposing, had steadily held her own; hence his attempt to accomplish by subtility what he could not by straightforward means, and now that he stood revealed and his attempt to prove the mediums were *that* which, the first he consulted had so conclusively proved him to *be* himself, he was like a caged lion, more than a man, and dare stay no longer.

This abrupt ungentlemanly behaviour, broke up the circle and gave the lady plenty of food for thought. The motives he had for such an extreme piece of duplicity she had yet to learn.

SEANCE XVII.

He who is tolerant with the intolerant, mild with the fault finders, and free from passion with the passionate, him I call indeed a wise man.

Buddhist Scriptures.

June 3rd.

The Medium.

Mr. Wilderness.

THE medium again came after tea in a soaking rain. Present were, Miss S. J. J., Miss T., and Mr. N., all sceptics, and Miss Lowethorn.

He first described Miss Lowethorn's grandmother, as being desirous to assist her in developing her power to commune with Spirits. She asked questions concerning a letter she had written to Mrs. Nella; he said he got an influence of worry and hasty indifference, as though the wrong person had opened it and returned it; this was so, for she had had it returned through the dead letter office, and now enclosed it in a clean envelope.

He described two Spirits with Miss S. J. J., neither of which she recognised, till he brought up several facts in their surroundings during life on earth, after a time she knew them.

Miss T. he spent a long time with, in trying to bring to her mind the recollection of an ancient lady, magnificently though quietly dressed, who lived in a stately mansion, with a spacious hall, long avenue, and terrace. At last he described

every minute particular of her quaint but costly attire, and the furniture of the sumptuous yet ancient room in which she was seated.

He then said "I can see her rise, approach you and give you something!"

The mental picture was so graphic, that immediately Miss. T. taken off her guard unconsciously exclaimed: -

"It was a piece of cake!"

"Then you recognise her now?"

"I've a recollection of being in such a place, with such a lady, but I was very little and remember the cake best!"

He seemed quite satisfied, saying:—

"This dignified lady is much with you. I do not judge her to be a relation, but this ancient family was known to your family!"

"Quite right!" she said.

He described Mr. N.'s father as his second self, who said, he should be glad to welcome him at death.

As for the lady herself, she was unable to keep her nerves quiet, there seemed a drawing influence at work, pulling away at the whole of her body.

Mr. Wilderness, the medium, said her lover was there, but dimly; and not so closely as he had seen him on previous occasions. He said afterwards it was the magnetism of the positive friend, who was present the week before, (Mr. Ancient); he caught a glimpse of his shadowy astral profile, standing over her: his expression was one of displeasure, with a strong desire to rule her in the matter of these investigations.

She asked "Shall I be right in allowing him to rule me?"

"I can't tell, you must judge for yourself in this matter, and not allow anyone this right: it's evident he dislikes you having anything to do with this Spiritualism. His

regard for you is strong, and he fears you are being fooled. You yourself must decide whether you are. He does not allow himself time to observe, and draw just conclusions in the matter; like many more, he's prejudiced against Spiritualism, and is therefore too bitter against it even to examine it properly."

SEANCE XVIII.

"He who is beloved of God, honours every form of religious faith."

Buddist Scriptures.

The Medium.

Mr. Wilderness.

AT the next seance, Mr. G. and Mrs. Nella were present, also the medium and ourselves.

After awhile the medium suggested that they should sit at a round table in the room.

This done, his messenger Spirit controlled; the one who searches out, and gets into rapport with the truthful Spirits round members of an audience, and conveys to Mr. Wilderness anything they may say for him to give aloud, for their friends who are present to recognise. This is the secret spring that governs psychometry—anything which this Spirit gave him, he was always positive about, because he knew if it were not absolutely true, she would not say so.

This Spirit was a young negress, and though black outside, this was not her inward state.

She told us that the "fooliosopher," (philosopher)—which she called the lady's spirit lover,—was going to try to control her medium that night, and we were not to touch or interfere

with him in any way: that she was sent to take care of him, and "I will too," she added, "for I love him."

We were hardly prepared for the realistic pantomimic scene which followed, for almost immediately the medium sprang into the air with one terrific scream, and fell heavily his full length on the drawing-room carpet, his limbs stretched out stiff, his face paled, his jaw fell, and he had the appearance of one in whom life was extinct.

The lady jumped up to render him some assistance, but Mrs. Nella said:—

"It's all right, it's your spirit lover showing how sudden his death was, he can't speak yet, but he will presently. The medium's familiar (the negress) controlled, picked him up, and again seated him at the table.

She went, and the former Spirit came again; spoke to Mr. G.—thanked him for coming, said his sympathy had done him good, told whom he was, spoke a few pathetic sentences in reference to that which led up to his death, everyone in the room sobbing and crying through sympathy, while the tears fell like rain from the eyes the Spirit was using, on to the table-cloth, leaving quite a large wet ring, and though the vocal organs were those of the medium's, the tone, expression, and style, were too much like those of T. S. W. to need any further confirmation; both he and the lady were too much affected to address each other then.

The painful nature of this seance was suddenly terminated by Topsy the negress shouting out:—

"What are you all crying for?" and with a ringing laugh changed the depressing influence the last few minutes had produced on our minds.

She chatted pleasantly and comically for some time on various matters of individual interest to the people present; reminded us that she had come to take care of the medium,

and assured us the fall had not hurt him, that he would know nothing of it when she left him.

Accordingly we were not a little surprised to hear Mr. Wilderness, laughingly come to himself, and assure us he was in no way hurt, and could not be, while Topsy was about, and did not know he had fallen till we told him so.

SEANCE XIX.

"What we say in secret is known to Him. He sees our interior nature."

Egyptian Scriptures.

The Medium.

Mr. Wilderness.

AT the next seance Topsy controlled for a few minutes, as she said to prepare the way for the "fooliosopher" who was about to control and have a little private conversation in his own voice.

We were by this time prepared to receive this astounding revelation without the breath-bating wonder which had marked the results of our earlier seances: therefore when the medium's voice was again heard in the quiet cultivated well-remembered voice of a gentleman; unknown in life to the medium, we were not so much astonished, as we had been on some previous occasions.

He requested the lady to allow him to speak through the organs of the medium in her school room, to the many who knew and would recognise his voice; he said he should like to give nine lectures in order to demonstrate to them that "though dead he was alive again."

The lady did as he requested, she wrote to some and advertised in the papers for others, and so set, many

hundreds of people who recognised his voice, seriously thinking.

Two of these addresses are re-printed below, they were published in a weekly paper, at the time, but the living representatives of the family wrote to the editor forbidding him to publish any more on pain of legal proceedings; and as the editor was weak enough to be intimidated*, the reports of the rest were not taken; but no threats of legal proceedings could deter the lady herself from giving the spirit of her lover all the opportunities of proving his identity and *resurrection*, which lay in her power; well knowing that the more who knew him and came to hear him, the more likely she was of proving either the falsity or the truth of the subject of Spirit return.

The fact remains, that though many hinderances and underhand attempts were made, and subtle treacherous schemes were laid to intimidate her, and defeat her purpose, she has steadfastly maintained her right to speak and publish that which she had carefully examined and knew to be true, on such an important and religious subject, as the continued existence of man, even though in so doing she has had to expose the treachery and fraud of a few *professing* Christians, who were diplomatic enough to gain the external applause of their fellow worshippers by removing all that *appeared* questionable in themselves, on to the backs of the defenceless and the innocent.

These erring ones should be excused and pardoned, but neither screened nor countenanced.

* The name of the publication is withheld out of respect to the Editor's business, but will be given to any person writing to the Author, care of Publishers.

TWO LECTURES GIVEN BY THE SPIRIT T. S. W.

—♦♦♦—
LECTURE I.

TRANCE ADDRESS BY T. S. W., THROUGH THE MEDIUM,
MR. WILDERNESS, ON PHYSICAL AND PSYCHICAL CONDITION,
JULY 31ST, 1887.

“Every physical object is subject to physical conditions, and it is impossible to have a full comprehension of any production of nature, apart from a knowledge of those *Causes* which evolved it into being.

You cannot imagine a physical object existing apart from physical surroundings. If you could imagine the possibility of placing a physical object outside your conception of the universe, it would simply prove that you had not comprehended the idea of infinite space.”

He then proceeded to deal with the vast and kaleidoscopic display of colours in the physical universe. Referring to the generally-accepted theories as to the origin of colours, he said, “We have on the one hand scientists who maintain that flowers and other physical objects have their colour, inherent in themselves, and that the sunlight only serves to make them visible. Others just as positively affirm that

colours are the result of the absorption of those tints inherent in sunlight, which are not *made* visible upon the surface.

He ventured the theory that colours originate from the combined action of undulation, absorption, and reflection. That is to say—Physical objects have not the power latent in themselves to undulate their own particular colours, neither does the theory of absorption in itself explain the mystery. All objects are constituted to absorb certain elements from the beams of the sun, and to undulate to the surface those particles which are calculated to reflect the particular hue which is not absorbed, and consequently which appears to the eye.

By absorption, he said, he did not mean permeation, but decomposition, as colours often permeate objects with the same hue which appears upon the surface.

All colours are the result of combinations of the trinity of colours, latent in the sunbeam, *viz.*, Red, Blue and Yellow.

He then briefly illustrated the varied degrees of Spiritual mediumship, by a brief comparison of the power of different coloured glasses to transmit heat: a blue-coloured glass will transmit 47 degrees; indigo, 70 degrees; violet, 15 degrees, &c. Now you may concentrate a powerful heat upon any one of these glasses until you destroy it in the attempt to force through it a higher degree of heat than its inherent constitution is capable of transmitting.

If it be so necessary to have a good understanding as to the conditions attending the production of purely physical phenomena, is it not just as necessary to have an approximate comprehension of those delicate psychological conditions which are indispensable to the production of phenomena known as psychical or spiritual? How necessary it is that those highly-strung and sensitive persons known as "mediums,"

should be surrounded by those material and psychical conditions calculated to develop through their instrumentality, pure and exalted expositions of spiritual truths. *Mediumship should never be forced in the hot-bed of scientific and sceptical experiment*; but should be permitted to bud and bloom, even as the flowers of earth gradually develop their radiant beauty, under the influence of sunlight and refreshing showers. There are varied degrees of mediumship, and many a delicate, nervous organism is ruined by the futile attempt to force a phase of spiritual phenomena lying outside the capacity of the medium.

If inquirers into phenomena called "Spiritual" would apply the usual common-sense methods of procedure, recognised as essential in other branches of human knowledge, a "SPIRITUAL SCIENCE" might be gradually developed, as certain in its results as the demonstrated facts revealed by the laws of pure physics.

This is the first of a series of addresses, and is looked upon as an introduction to a more comprehensive exposition of Spiritual philosophy, and of those subtle and delicate conditions requisite for the development of mediumship. Two other controls followed, who were listened to with marked attention. A few good clairvoyant descriptions were given, all recognised excepting one."

LECTURE II.

A TRANCE ADDRESS BY T. S. W., THROUGH THE MEDIUM,
MR. WILDERNESS, AUGUST 21ST, 1887.

Pure Spirit, as Spirit, cannot be cognized by the ordinary operations of man's exterior intelligence. The nearest approach the mind of man can make to a cognizance of the sublime life-force designated Spirit, is to observe intelligently the operation of the ethereal physical element known as Electricity.

Electricity is the medium through which Spirit works in the evolvment of the myriad forms of intelligent life. The vital force in man is the product of Spiritual impulsion, evolving through the fluids of his physical organism the sublime life-force known as Animal Magnetism. The true secret of self-control lies in the power so to direct the flow of the interior Spiritual life-energy of the human soul as to evolve real soul-power by successive gradations of Spiritual evolution.

In all ages of the world, there have been evidences of the possession of powers of self-control, accompanied by the possession of the psychological power to control and utilise the elements which surround the physical and mental life of man. The possessors of such seemingly miraculous gifts,

which caused them to stand out in marked individualism from their fellows, were looked upon as gods.

Their modern successors, who lay claim to the possession of similar powers, are known as Adepts, Sensitives, or Mediums, by those who believe in the verity of such gifts. Your modern physical scientist uses the very expressive term "Impostor," to designate all such aspirants to the possession of occult, or Spiritual knowledge.

If men and women would intelligently consider the marvellous powers they possess in the exercise of the ordinary five senses, it would lead them on a step in the direction of an intelligent recognition of the possibility of the existence of still greater Spiritual faculties, latent within the Spiritual being of man and woman.

You have eyes by means of which you can intelligently observe objects in nature, which lie at immense distances from the physical body.

You have invented instruments by means of which you can observe objects in nature, which lie beyond the vision of the unassisted physical organ of sight.

By means of the auditory nerves you are enabled to hear sounds, the intelligent or unintelligent producers of which may be located far away from your immediate scene of action.

You inhale odours of flowers, and although such flowers may be invisible to sight, you are able to distinguish a variety of perfumes, and so trace them in imagination to the particular flowers from which they emanate.

It is not our purpose to-night to enter into a chemical or physiological explanation of these well-known phenomena; but in the light of these simple self-evident facts, is it not irrational to limit the exercise of the still more potent soul-powers of man, *to the realm of the immediate vicinity of his physical organism?*

As you sit in this room you are all physically in con-

nection with an invisible and almost impalpable element known as "common air." Without this element you could not live; you inspire it, and receive a continuous augmentation of physical and mental energy. In the light of this wondrous fact in the realm of pure physics, does it seem presumption to the mind of any rational human being to assume the possibility of the existence of a still more ethereal element, connecting in *Spiritual affinity* the mental and Spiritual natures of man and woman?

Self-control is considered to be of such intrinsic value, that men and women who lack will-power, readily *imitate* those persons who possess it; but it is not to an *imitation* we invite you, but to the possession of a *reality*.

Your Western would-be Adept endeavours to attain to the possession of psychical powers, by the simulation of those mental and physiognomical characteristics, which are said to accompany the exercise of occult psychological powers, by Oriental Adepts.

Now we do not for a moment underrate the importance of a correct knowledge of superficial scientific fact, as observed in the relative developments of the faculties of the human mind, while resident in a physical brain organism, but we affirm that real soul-power—involving a complete control of the physical and mental forces in man, enabling him to communicate Spiritually by means of the ethereal atmosphere which links soul to soul and sphere to sphere, thus making him *master of*, instead of *subject to*, those circumstantial conditions of physical and psychological existence—does not arise out of a supremacy of any particular *mental* functions or set of cerebral faculties.

The true Spiritual man—and consequent possessor of soul-force—exhibits a dignified and manly demeanour, but it is not by the cultivation of *exterior egotism* that you will attain to the same Spiritual dignity. *He* is unreadable by

the merely sensuous eye, yet it is not by the cultivation of *secretiveness in expression* that you will attain to the same Spiritual profundity: *his* physiognomy expresses comprehension of thought, but it is not by the *imitation* of his facial expression that you will arrive at that power of causative Spiritual thought, of which he is the conscious possessor. Signs and symbols are used to indicate Spiritual facts, but you will not attain to a knowledge of the sublime realities they represent *by storing these symbols in your natural memory*, and using them to signify truths which you do not *Spiritually* understand.

Such imitative and mathematical methods of procedure result in a counterfeit, and consequently lack the Spiritual vitalism and soul-power evidenced by those who have by successive stages of Spiritual evolution attained to the stature of a true Spiritual manhood, and consequent self-control, accompanied by the power to rise superior to the elements of circumstances which control the actions of less Spiritually-developed men and women.

The acquirement of genuine soul-power is the result of a complete passivity of the imperfect operations of the exterior mental faculties, and the silent but all-potent evolution of the Divine principle resident within the interior Spiritual nature of man. This central Spiritual force is Divine in its origin and essence, and it is the highest wisdom to cultivate a passionless submission to the silent evolvment of this Divinely-creative principle of God within Man.

By this entire absence of superficial mental effort, all inordinate activity of merely sensuous human thought—productive of undue mental bias, and consequent imperfect conceptions—subsides, and those deficiencies which result from imperfect hereditary conditions, are surmounted by the continuous irradiation of the essential soul-light and life of man, and thus the *human Spirit* is brought into *conscious rapport*

with the Universal realm of *Spiritual Causation*, and into conscious communion with the myriad human Spirits who have passed out of the imperfectly-developed mundane condition, into a higher gradation of Spiritual evolution.

Remember—That the Spirit Divine is *latent* in man, though not always manifest. The cloud fogs of pseudo-scientific scepticism; the mental confusion produced by false educational training; and the *Spiritual darkness* resulting from erroneous *theological dogmas*, too often envelop the interior mind in such a veil of moral and mental obscurity as to make the clear outshining of the pure soul-light of God within man, impossible.

And yet by the dynamic force of creative energy, resulting in a constant Spiritual growth, many of you may become living examples of 'God manifest in the flesh,' and thus the ideal Spiritual man of Oriental thought, shall in you become actual, and your outward man shall be marvellously transfigured by the splendour of the sphere you shall evolve. Then shall you consciously inspire the Spirit of God the Holy, and wield those Spiritual gifts (which now appear to you to be miraculous), as the *natural outgrowth of a more exalted Spiritual development.*"

Glean vii.

"We should not suppose our prayers are the only prayers in the world. We ought to respect all prayer. Men of prayer belong to all countries; they are strangers nowhere. Such is the doctrine taught by our Holy Books."

Buddhist Scriptures.

SEANCE XX.

As kindred friends and dear ones salute him who hath travelled far, and returned home safe, so will good deeds welcome him who goes from this world and enters another.

Buddhist Scriptures.

The Medium.

Mr. Wilderness.



IN addition to the public seances held for those who desired to recognise the spirit of the lady's lover, we regularly held one privately with the medium Mr. Wilderness, till at last so certain were we of the separate individuality of the medium when in the trance condition, and the medium when not entranced, that we hesitated no longer to discuss freely, without relaxing however the cautious scrutiny which we considered should characterise such very important investigations.

By this time the Spirit had by repeated use of the organism of Mr. Wilderness, obtained such complete manipulation of his vocal and other organs, that the exact pitch, quality, intonation and phraseology which distinguished the man T. S. W. when in possession of his own body, was manifested by the Spirit through the medium, when entranced.

Everything in connection with the details of his life

seemed quite familiar to him now that he could control the medium easily, so that no doubt was in our minds as to the genuineness of the manifestation.

At one of the many seances which followed, the lady asked the Spirit of her lover if he knew she had been studying Astrology since his death?"

"Yes."

"Did you know anything of Astrology before you passed away?"

"Very little! Other things crowded it out, but I've made up for it since my resurrection."

"Do Spirits study then?"

"Yes, life now is very much like it was, with the advantage of greater facilities; we are neither impeded by material considerations, nor the misunderstandings of those we desire to please; our motives are as clearly seen as our features."

"If you know that I have been studying Astrology, I suppose you know who has been teaching me."

"Yes."

"Do you remember when you were born?"

"Sept. 2nd., 1858, in the morning about breakfast-time."

"Can't you give me the exact time?"

"I was certainly present, but I've no recollection of the time: that I got from others."

"Did you know that Mr. Ancient, who has been teaching me, got that date from your sister, worked out your horoscope and tabulated his judgment thereon, noting the chief events of your life, and correctly stating the peculiar chain of events which led to your death. After your family had read it they said the date was wrong. What do you think of it?"

"I think that if I was not born on September 2nd I ought to have known it."

"Do you know why they did such a peculiar thing,

as to have your grave-stone recut, and your birth-date added. It is the only gravestone in the cemetery with the birth on the stone and that was not added till years after your death, and the only one in the vault.

"Yes, I do know, but I'd rather not talk about it. I can't do so without blaming those I love."

"There's another thing which I can't understand but which you probably can, your letters to me—do you know where they are?"

"I know they ought to be in your possession."

"Yes! but do you know that Mr. Ancient has burnt them?"

"I know that Mr. Ancient called upon you, and in comparing some astrological aspect with the events preceding my death, he asked you to let him see the letter my father wrote to me, and that you, having nothing to hide, and suspecting no treachery, fetched a large bundle of private letters, containing mine, my father's, my family's, and other private letters; Mr. Ancient's astrological prediction that my brother would murder you (Dæset.) in 1885, and all his correspondence to you, both on astrology and the society of which you are both members—that you laid the bundle on the table, and was proceeding to sort out the one he wished to see; when he purposely jumped up from his seat startling you, and at the same time taking the bundle of letters from your hands, saying:—"I've just remembered I've an appointment," and while reaching his hat, and walking down the hall, he said, "It will be interesting to me to look over these at my leisure," and before you could recover your astonishment or comprehend his audacity, the front door closed after him, just as you entered the hall, too late even to see him: but they are not burnt."

"He has written to say they are. Did you know that?"

"Yes! but they are not, I can see them in a drawer,

some are burnt—his own letters to you and the astrological predictions; but not the rest.”

“I expected these were what he wanted, because he had asked me to burn his correspondence and the unfulfilled predictions, but I did not see any reason for so doing, and as he gave me none, I told him I'd rather keep them, therefore as soon as he had gone, I sat down and wrote, telling him he could burn the letters as he desired to, (I did not wish him to think I set store by them,) never dreaming for one moment that he would apply the remark to any but his own correspondence, or that he would be ungentlemanly enough to retain papers he had no legitimate right to.

I had no sooner sent this letter to the post and sat down when it struck me;—surely he won't think I give him permission to burn the lot, so I wrote again—saying the permission to burn them only applied to *his own letters* of course, and that the rest he could return to me at the society. He would receive both these letters by the same post, and months have now passed, and I cannot get the letters from him, he says they are safest in his possession, at least I have a letter from him which says so. Now what would you advise me to do to get them back?”

“I can't advise you.”

“Why?”

“He has a purpose in what he has done, and he thinks by depriving you of these papers, in that surreptitious manner, he has pleased those who would deprive you of every trifle which could remind you of me, and possessed himself of his own correspondence also.”

“But I don't see the object anyone could have in so doing and retaining letters he has no interest in also.”

“Of course you don't.”

“Do you?”

“Yes.”

"Won't you enlighten me?"

"Time enough yet, everything will come right to those who wait."

"Then you think him right in what he's done."

"No, a thousand times no! you are right in what you have done, it was I who impressed you to write the second letter. I saw the construction which could be put on the sentence as you had worded it, and I wished him to have no excuse for his conscience in the future. You will have nothing to regret in whatever comes of it, so forget the matter."

"What is the astrological indication of this?"—

"When Benefics are above the Horizon in a nativity, a good and benevolent Spirit becomes incarnate from the sphere of the planet occupying the most superior position in the Horoscope. Spirits from other planets in the nativity congregate around the incarnate Spirit, and affect the destiny of the native in proportion to their relative aspects of power. When the Malefics are all above the Horizon and the Benefics below, then the native will be an incarnate embodiment of a Spirit projected from a planet occupying an evil place in ascendancy. In a Horoscope—Malefics ruling Saturn in an evil place in ascendancy, menaced by Mars, the native will be an incarnation of a Spirit projected from the planet Saturn. He will be shrewd, crafty, scientific, scheming and conscienceless in his general character, modified by counteracting forces from other planets occupying inferior places, relatively influencing according to their angular rays. In a man or woman having such a *natus* there will be a life of deep-laid schemes, powerful thoughts, success whenever Saturn shines with power to the place of birth, but always menaced, persecuted by Spirits from Mars and persons in whom the influences of Mars predominate, especially when the relative aspects of Saturn and Mars approximate to their relative position as in the Radix."

"All philanthropists of wide and prudent minds must have mutual aspects of Jupiter, Saturn, and Mars, all in places of power; all the better if Jupiter rule, giving beneficence, intelligence, truth; with Saturn in *almost* equal power, giving wisdom, policy, deep-laid schemes, and successful plans, surrounding the native with those Spirits in whose horoscopes Saturn held the most exalted position; consequently they will moderate the otherwise too great a disposition to lavishment, through Jupiter's sway."

"Mars will give force and energy of purpose, where he is exactly square with Jupiter in ascendancy, and Saturn in a powerful place in the mid-heaven the native will be a ruler and a soldier, a general and a warrior, will shed blood with the full intention of benefiting humanity, and reconstructing the human policy."

"Then you wish me to understand that as he has the malefic ♄ Saturn exalted in ♎ Libra in the house of religion, he is capable of deceit, if he should find that Truth throws any reflection on those who pose as religious lights."

"Exactly; and he would think it his duty to play into their hands regardless of truth, and pride himself on his religious devotion."

"And you approve of this blind selfish zeal?"

"I excuse; but neither approve nor condone, and only desire to show you that the man is a victim of pre-natal causes: the motives and surroundings which ushered his spirit into matter were not lofty enough to produce an equally balanced body for it to work through; hence the contradictions, false judgment, and general irregularities of conduct, which have so deceived and bewildered you, as being at variance with his religious pretensions, advice, and general mental acquirements. His religion and yours varies as the two poles of a magnet; you can't understand his, which is external; neither can he comprehend or appreciate yours

which is internal: this may help you to judge charitably."

"But my letters, will he ever return them?"

"Why trouble about them? it does not matter: it's a matter for *his* conscience now, not yours."

"About the prediction of my death, Mr. Ancient told Mr C. that "nothing on this earth would save her from being shot when the Progressive Moon came to the opposition of the ascendant the Sun, Venus and Mercury in fiery sign also."

"I impressed you to write to the family lawyer stating what was fore-shadowed astrologically, and suggesting that W. should be sent away on a business journey, till the time had passed, in order to save any further trouble to the family."

"I certainly wrote such a letter; but I had no idea you were the inspirer thereof."

"Mortals have no idea where they get their thoughts from, and when they do, it is too humiliating for the majority to confess, that thought is not their own, and that it is 'in Him we live and move and have our being' through the ministrations of angels and spirits."

"Fancy! it being you, who directed me to write that letter! then what's the good of Astrology if it's not a reliable science?"

"It is a reliable science to material people; but not to those who, like you, yield all their motives and desires to a Higher tribunal than material man. By this means you open your mind for Spiritual light, and angelic messengers are always at hand to divert the motives from the material to the Spiritual plane. In this way, and in this way only, can man *rule his stars* instead of letting his stars rule him. Mr. Ancient would consider that scheming and plotting and deceiving would accomplish this; but time will prove to you, that his treacherous schemes have been the means of accomplishing that evil which was astrologically indicated, not overruling them, as your straightforward action did in your case."

"Then you deem it to be a correct science crowded out by more material studies."

"I do! I am also aware that all are not capable of studying deeply enough to fathom its mysteries: it will ever be confined to the student who loves study for the sake of truth rather than as knowledge for parade."

"I'm rather glad you know something of Astrology, so few do, and I wanted to talk about it to someone who could fathom the incomprehensible contradictions of Mr. Ancient's attitude towards me. I suppose you are aware that since he took my letters I refuse to see him?"

"Yes."

At this point tea was announced, the gentle voice and manner which characterised the lady's lover on earth ceased, and in a minute or two the loud penetrating accents which distinguished Mr. Wilderness's voice from that of every Spirit we heard speak through him, broke on the atmosphere, changing an intellectual and interesting conversation, to one of commonplace-tea-table talk.

SEANCE XXI.

Physical Phenomena.

And the seventy returned with joy saying, "Lord even the devils are subject unto us."

And he said unto them, "I beheld Satan as lightning fall from heaven.

"Notwithstanding in this, rejoice not that *the Spirits* are subject unto you, but rather rejoice that your names are written in heaven."

St. Luke x. 17—20.

The Medium.

Mr. Wilderness.

SO far the seances had been on the mental plane. Instruction having been given by Abdullah, the lady's chief guardian angel, not to seek for physical manifestations in seances especially set apart for this class of phenomena, for all would come in good time in her own house under his supervision when matter should be brought through closed doors, and physical objects moved without contact.

This prophecy was fulfilled on the following occasion:—

Mr. Wilderness had arrived for an afternoon seance, and found two visitors present, Mrs. Derallen and Mr. Wickchad. Shortly after Mr. and Mrs. Gorgie called unexpectedly. While tea was being served Mr. Wilderness said:—

"There is a Spirit here who says if all present will stay

for a seance, there are the conditions present for physical phenomena!"

Tea was hastily despatched, and we were soon seated round a square table.

No sooner were we seated than the medium was controlled, and a Spirit well-known, asked us to put out the gas, and to be in no way disconcerted, for the manifestations about to be given could not be produced in the light, they were under the conduct of intelligent Spirits; and the only object of the seance was to show what could be done by Spirits who on earth lived on the physical plane, to give an idea of what might be possible if men and angels were only to move and labour in conscious harmony.

No sooner was the gas extinguished by Mr. Gorgie than the Spirit called out "You are all to join hands in a circle on the table."

This done, immediately some spring daffodils brought by Mrs. Derallen, and placed in water on the mantle-shelf, were dropped on the hands, resting on the table: but though the light touch of the flowers was felt it was not till after the seance that we knew what had produced it. Heavy weights were dropped on the table, one after another, a hand-bell which was on a bracket was rung near the ceiling all round the room first on one side then another; a music stool which in the hurry of seating ourselves had been pushed under the table we heard beating time to a verse

Hand in hand with Angels through the world we go,
Brighter eyes are on us than we blind ones know,
Tenderer voices greet us, than we deaf will own,
Never walking heavenwards can we walk alone.

which the Spirit controlling had asked us to sing.

When the voices ceased Mrs. Derallen asked:—

"Has anyone loosed hands? someone is stroking my face with feathers?"

"No I've not!" "I've not!" "I've not!" called out everyone, when a tremendous thump was heard in the direction of Mr. Wickchad, and immediately a shout of "Oh: who is thumping my back?" At the same moment Mrs Gorgie said: "Someone is clasping my leg!" Three others said all at once "Oh! my hair!" "Now they are stroking *my* face with feathers!" "Someone is putting something in my ear: has any one loosed hands?"

"No! No! No! No!" everyone called, when down dropped the bell which had not ceased to ring till then, nor had the music stool ceased to beat the table.

The confusion of sounds ceased while the Spirit directed Mrs. Derallen to take the two hands of the gentleman on her left, and one of the hands of the gentleman on her right; his other hand was to be given to the lady on his right, the medium on her right was to clasp with his two hands the right arm of this lady below her short-sleeved dress and in her right hand she held Mrs. Gorgie's two hands. By this arrangement, the two ladies, who required the most conclusive evidence had the hands of everybody else in their possession. As soon as this was settled, a heavy something, containing what appeared to be money, was flung rattling against the wall behind Mrs. Derallen, then something like a bundle was whizzed past her and fell heavily on the couch behind her, and immediately a heavy thud of something hard and solid dropped on the table in front of her: while the lady who had charge of Mrs. Gorgie's two hands, the medium's two hands, and Mr. Wickchad's one hand, said:—

"There's a soft warm hand pushing something into the palm of my hand, it belongs to no one at this end of the table."

"Is it yours? Mrs. Derallen."

"No!" she called out, "I've not moved nor loosed the hands of the gentlemen here."

"Neither have I, and yet some hand is still trying to push something into my hand."

"May I loose hands?" she asked the Spirit.

"No!" the Spirit answered.

"Someone is playing with my shoulder," called out Mr. Wickchad.

At this juncture the Spirit asked Mrs. Derallen to loose Mr. Gorgie, so that he could light the gas.

This was speedily done, when the most incongruous sight met our astonished gaze. The mantle ornaments were all on the table, the daffodils scattered round it, the music stool, which was under the table when we sat down, was now on it upside down, our chairs were so placed that it was a physical impossibility for the music stool to be brought from under without someone moving a chair, and this could not have been done without the next person on each side feeling, and all hearing.

The rattle of money which we heard was a portemonnaie, which Mrs. Derallen carried in her hand when she came in, and had laid on a side table, and all this time the medium's two hands still clasped the lady's arm.

This most remarkable seance was of but twenty minutes duration.

In discussing the scientific laws which operated to produce such transcendental physical phenomena at a subsequence seance, we were told, it was the result of an intelligent knowledge of chemistry applied on the Spiritual plane by human spirits who reverse the polarization of matter.

The feathers with which Mrs. Derallen's face had been stroked, we found to be a feather brush used for dusting pictures.

A finished letter and one unfinished, which the lady had been occupied with, when her guests arrived, had been brought out of the drawing-room into the closed and locked

room, in which they were sitting, and were found between her fingers, while her hands still held those she had charge of, and the medium's coat had been taken off his back, while we all retained our places, and thrown on to the couch. His hands were clasping the lady's wrists, and remained as still as his body, which was motionless all the time. This, (the coat,) was the bundle which we heard whizz through the air, and fall on the couch; his collar was found pinned with his scarf-pin, to Mr. Wickchad's shoulder; the feather brush was lying on the table opposite to her, instead of being in a corner of the room, and the medium's scarf had been thrown across on to the ground. The hand-bell had dropped from the handle on to the floor, and the handle was placed upright in the very centre of the table.

The medium's boot had been taken off *without being unlaced* and was on the opposite side of the table in front of Mrs. Derallen, this proved that the stool had passed through the table: the letters through the walls, and the medium's coat and boot through his body according to the law that all objects are crystallizations the result of polarized forces, projected from the invisible plane of intelligent activity. Suspend these dynamic forces, and the result under intelligent Spirit rule, is, that class of phenomena, which in the past has been termed miracles.

In the present day it is regarded as Spiritual dynamics and under the domination of unintelligent Spirits, it often results in confusion, destruction, or injury.

The following week the same people met with four additional friends. The Spirit controlled, and we were requested to place the medium in a recess, with the table-cloth nailed before him to the ground, and nailed at the top also; the table was then to be placed close against the recess and the company round the room in a horse-shoe circle, and to hold hands this would prevent the escape of the

medium from the recess without the knowledge of at least the two end persons.

This done the gas was put out, and very shortly, after a profound silence, a brilliant blue light of a globular shape, and about a foot in diameter, flitted about the wall. This light revealed the medium stretched full length in a recumbent position, suspended in mid air about seven and a half feet from the ground. One or two of the tallest stood up and reached out, to feel him as well as see him in this unnatural position. While doing so the light disappeared, and his head was felt to be where his feet were a minute before, and the opposite gentleman said the same of his feet. This reversal of the position of his head and feet was repeated several times to the satisfaction of those present.

We were then told to light the gas, when lo! in the centre of the table lay the medium, without his coat, in a dead trance, stiff and rigid.

The recess was undisturbed—the table-cloth still nailed down top and bottom: it was impossible for him to get out at either ends, without disturbing this temporary barrier; the recess was only large enough for him to stand upright in and would not admit a chair, so that climbing over or creeping under was equally impossible, to say nothing of the breathless silence which would have detected the slightest movement had there been any, and yet here he was outside in solid bodily form: the table and curtain were removed, but only his coat found in the recess: for until this was done we hardly knew whether to believe there were two men alike in the room or not, one on the table and the other in the recess.

SEANCE XXII.

Physical Phenomena.

"Thou can'st not had one cubit to his stature, the very hairs of your head are all numbered."

Christian Scriptures.

The Medium.

Mr. Sonan.

ANOTHER seance which demonstrated the power, which the invisible spirit intelligences have over the matter which crystalizes to form man's body, occurred at a devotional seance, when a private gentleman, about 5ft. 8in. in height, was controlled by a Spirit who prayed in an uplifting sympathetic manner, and then addressed each person present separately, in choice poetic phraseology, containing advice, direction, comfort and instruction, in reference to the private details of the individual life, and circumstances of the person he addressed.

As he passed from one to the other, speaking in a low subdued voice, intended only for the ears of those he was speaking to; the lady observed the extraordinary height of the medium, and secretly resolved to draw intelligent observation to the fact, if a suitable opportunity presented itself

without disturbing the devout and impressive sacredness of the meeting; consequently after the controlling Spirit had offered up the closing prayer, (instead of sitting quietly down while the Spirit left the medium, and his own Spirit becomes reinstated, invigorated by its temporary freedom;) the lady asked the Spirit if he could stay while the gas was turned in order for all to see his height.*

The Spirit answered "Certainly."

When the gas was at the full, she asked the tallest if he would come and stand beside the Spirit. Mr. Gorgie who is six feet high came forward, and they both stood firmly on the ground together—the Spirit,—or rather the medium, standing much the taller of the two, and she enquired how it was possible for the Spirit to effect such an apparent physical impossibility.

The answer received was, that as he—the Spirit—was a very tall man when on earth, he could not control a medium unless the intermolecular spaces of the tissues of his body were pliable, and would admit of expansion by his or other Spirit forces. As it was, the medium would feel greatly invigorated and refreshed after the stiffness had gone, which would take five or six minutes, for his body by this process had undergone a Spiritual purification, and whatever there was amiss to his health would be eliminated.

If men only knew that by aspiration they could call down such forceful powers to their aid, there should be but little—if any—sickness among the human family, but this, he added, can never be until Spirits and angels are welcomed everywhere by man.

*The gas is usually lowered while Spirits manifest through Mr. Sonan, sufficient to see one another by, but not enough to distract one's attention from the interior to the exterior objects around.

SEANCE XXIII.

Physical Phenomena.

"Darkness is never dispelled by a painted flame: so Scripture will never free the Soul from fear, without the light of inward experience."

Hindu Scriptures.

The Medium.

Mr. Sonillow.

AT one of the seances given for the public; Mr. Sonillow, the medium, stated that so little is understood about the nature and effects of psychic gifts by those in authority, that when he was first entranced, none knew what to make of him: he was placed first under one doctor and then under another, but none could understand or give any advice respecting his "peculiar malady" (as they deemed it). As a last resource he was advised to attend the General Hospital; here he was taken as an in-patient, but on the approach of the doctors his body was visibly raised, by invisible power from the bed above the reach of the doctors, while in a state of repose, trance, or coma. The doctors consulted together on the matter; but knew not how to proceed nor what to make of it.

The hospital nurse, a sympathetic woman, advised him to go home, telling him the hospital was no place for him.

He accordingly did so and met a friend who told him he had been to a Spiritualistic meeting and obtained a promise from him (Mr. Sonillow) to go and hear them: that perhaps he would have as wonderful things said respecting his past and future life, as had been said of the friends he met, and his own.

He went, a perfect stranger, and at the close of the meeting he was singled from the audience by the officiating medium, who was also clairvoyant, and a Spirit was described as being with him, who stated that he had been in the General Hospital, and had left it the previous evening—that there was nothing the matter with him (Mr. Sonillow) except that he (the Spirit speaking) and some others wanted to tell him that they were not dead, as he supposed, but that they had risen and were as actively engaged as ever they had been on earth. The Spirit stated that he and other Spirits lifted him up from his bed, when the doctors came, because he did not need to be examined or operated upon; as there was nothing the matter with him; but if he would come here regularly they would be able to entrance him, and speak with his vocal organs, to the people about the next life.

They told him to get two pennyworth of herbs, and it would put him all right.

This Mr. Sonillow did, and became very shortly clairvoyant—not through the effects of the herbs, but by reason of his attendance for instruction, and while in the trances, which were regarded so curiously by the medical staff at the hospital, he soon began to talk, and that on subjects quite beyond the man's normal capacity and education.

We learned that while in this state, the soul—the man—was free, unfettered by matter, and taking his joyous happy flight among the realms of the blest. The memory of that which is seen and heard in these flights, is not always

retained when again connected with the body, until years have elapsed, and these frequent flights have narrowed the gulf between heaven and earth.

A gentleman in the audience asked him if he would kindly give him the name of the resident surgeon at the hospital when he was in, the date of the year, and name of the nurse.

Mr. Sonillow rose and answered briefly that it was eight or nine years ago (making it 1886 or 87) at the General Hospital; he did not know the nurse's name, only that she was No. 6, neither did he know that of the house-surgeon, who was away at the time, his substitute being also a stranger to him, but the case would be in the books there.

SEANCE XXIV.

Address on Miracles.

"Go into all the world and preach the gospel.
And these signs shall follow,"

St. Mark xvi. 15—17.

The Medium.

Mr. Wilderness.

Given at the weekly public meetings.

AN Oriental control of Mr. Wilderness gave an address on Sunday on "Miracles," the embodiment of which showed that only those whose minds were incapable of comprehending the power of the Spirit resident in man, believed in miracles as miraculous, and when man contrasted the miracle of language, thought, reproduction, etc., with the miracles recorded of holy men in the Jewish Scripture, they would cease to be miracles (or supernatural), and appear as *additional outlets* through man for the expression of the *same Spirits*. A careful study of the laws regulating the performance of these miracles soon removed them from the supernatural to the natural.

He went on scientifically to show that the oxygen in the air did not aid conditions, at the same time affirming

that the Spirit was neither nitrogen, hydrogen, carbonic acid gas, electricity nor magnetism: all these were matter. Spirit permeated all these, and though it manifested intelligently through all parts of matter in a marvellous manner, too common to be regarded by us in this nineteenth century as a miracle, it was capable of still further expansion and demonstration; and as soon as any particular organization obtained sufficient control over the physical man, and admitted to himself the possibility of transcending the (at present) known powers of man, he *created* in himself by reason of his own "Spirit" the conditions necessary to perform so called miracles.

A seance followed the public meeting, during which one of the audience was controlled by her aunt, and spoke loving and comforting words to the audience, of the next life and its hope.

Mr. W. gave many clairvoyant descriptions of Spirits with the audience, also dates of events in their lives, trades, &c, most successfully.

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SEANCE XXV.

"Ye shall lay hands on the sick and they shall recover."

St. Mark xvi. 19.

The Medium.

Mrs. Toille.

THE free healing circle held here on Fridays, at 7 p.m., by Mrs. Toille's guides, is doing much good work in the cure of cases hitherto beyond human skill. Her operations are painless and speedy. Sufferers who dreaded and shrunk from keeping a second appointment with their surgeons, and choose rather to bear the pain of the disease than the unnatural one of the lancet or the knife, entirely lose all their fear under Mrs. Toille's sympathetic healing touch. Afflicted children even look forward with expectant pleasure to the day they are to go to see Mrs. Toille again, so great is the relief they get. We have seen her draw a piece of diseased bone through a large and angry-looking abscess, without the least pain, the boy not even flinching, but standing cheerfully talking to us all the time, apparently unconscious of what was going on. No chloroform nor drug of any kind had been administered, simply her own Spirit power controlled by the skill of her Spirit doctors.

Two years ago, such a recital as the above would have been listened to by us as "marvellous," but certainly not to

be credited in full. Even if we had known our informant was to be relied upon, we should have thought his senses deceived him in some way. But we have now seen for ourselves, and no one doubts the evidence of his or her own senses, unless accustomed to supplement his own Spirits with artificial ones; but as we have been teetotalers all our lives, we cannot even rest upon this last straw to bolster up a disbelief in the power of man and woman to work as great "miracles" as are accredited to the apostles of old, if only they have the necessary faith in their own Spirit to call down or rather attract the disembodied Spirits to their aid.

At this time there were those in the town who chose to hold meetings for the Christian Evidence Society, calculated to check the growing influence of Spiritualism and our names were freely bandied about by these antagonistic persons. At one meeting specially got up to mar our influence and to formally reprove us for what they considered our very questionable conduct, a legal gentleman was asked to take the chair. He consented, while ignorant of the true nature of the meeting. When however he learned that we were being personally assailed, he knowing us, spoke in our defence, and related as a sort of testimony to our genuineness, an incident which occurred within his own experience. We accordingly, on hearing of his brave effort on our behalf, determined to ask him to take a chair at our meetings, and we visited his office, in order to invite him for the following Sunday which he consented to do.

SEANCE XXVI.

"Oh man! who art the Universe in little. Cease for a moment from thy absorption in loss and gain. Take one draught from the hands of Him who offers the Cup of Creation to thy lips; and so free thyself from the cares of this world."

Persian Scriptures.

The Medium.

Mr. Wilderness.

AT the Sunday evening service the chairman, a solicitor of this town, stated that he was introduced to Spiritualism by the proprietress of an hotel in this town, who sent for him to recover certain lost Club books, which a Spirit had rapped out were in the possession of a Lawyer of——. From the information given by the late steward's Spirit, he recovered the books by law, and relieved the proprietress from her suspicious position. He then introduced Mr. Wilderness to the audience, which was the largest we have yet had. Mr. Wilderness stated that he preferred to have his subject from the audience; or there might be some who would suspect that he had prepared it beforehand. Four were handed up on slips of paper. The fourth subject was "The death of Spinoza," to which the chairman wished to take exception, but Mr. Wilderness said he would deal with it, more especially as it was sent up to puzzle him.—He dwelt upon the *life* of this noble Hebrew reformer, upon

his philosophy, his solemn excommunication from the Jewish Church, for daring to assert publicly that all nature (from the stone, worm, tree, flower, bird, beast, up to man) was but the expression of the countenance of God; that God lived in all things, hence all creation was God. For these opinions he lived a living death, forsaken by friends, persecuted by the leaders of religion, and ostracised by society. He lived alone with the angels and his own thoughts. On one occasion he asked his landlady, when she had been to church, if she felt any better for going. Receiving an answer in the affirmative he said: "Then by all means, my good woman, continue to go to church until you feel that your spirit has outgrown the teachings you there receive." And thus it happened that his only friend (the landlady) was at church when the death of this living martyr to a mental truth (now recognised) took place, witnessed by none but the angels who had been his companions for years.

Mr. Wilderness gave full phrenological descriptions (from articles given him) of people not in the room, which were accurately correct. He also asked several non-Spiritualists (sceptics) to hold up one hand. He then gave the dates and events of certain changes in the lives of these men and women, from childhood upwards, which (where memory served) were acknowledged right; those not remembered Mr. Wilderness will no doubt, as in former similar cases, receive letters stating that after consulting friends at home they found that he was quite right. He also described living persons with whom these sceptics were associated personally, in each of the changes he spoke of. One of these descriptions, not recognised at the time by the gentleman, and which Mr. Wilderness said he was rather pleased at than otherwise, because it proved that it could not be thought-transference, and that the gentleman would remember him before he left the room, he was certain—was recognised as

Mr. Wilderness stated, for the man returned after the meeting was over to say that he had exactly hit off a man who did go and come to him occasionally, and to whom he had the antipathy he had mentioned. Altogether the meeting was a great success.

After the public meeting, we had a short private seance, and Mr. Wilderness told Mr. K. that there were certain persons who would visit him for his professional advice on the coming day.

He also gave the professor a phrenological delineation of one of those persons (a gentleman), which Mr. K. wrote down, and on going home filled in one of his charts according to the delineation given.

The gentleman actually did arrive, and Mr. K. was agreeably surprised to find that the personal description of his client received the evening before, was remarkably correct. So advancing to meet him—all doubts removed—he said:—“I was expecting a gentleman of your personal appearance, and have prepared a chart ready for you, from what I was told last evening.”

The gentleman was very much surprised at the statement, but he admitted the genuineness of the affair, and the accuracy of the delineation. He further sent a letter to a London Weekly Publication, which we here append. It speaks for itself:—

CLAIRVOYANCE OF MR. WILDERNESS.

“To the Editor.—Sir,—On Monday last, the 7th November, I called to see a well-known phrenologist who is visiting this town. Soon after I entered the room he, to my surprise, produced a slip of paper containing the description of a person answering closely to myself.

The phrenologist told me that on the previous evening,

a little before nine, he was with Mr. W., who gave him the description, stated that "I was at that time sitting at a little wooden table in a room with white blinds; was making up my mind to pay him a visit on the following day, and should do so."

This is quite correct. At that very time I *was* sitting at a wooden table, and was thinking of visiting the phrenologist. I certainly had not mentioned this intention to any one. The only error in the description is the statement as to "*white blinds.*" There were, however, I believe, some *light-coloured* maps hanging on the walls. I may add that although I know Mr. W., I had not seen him for some weeks previously.

The phrenologist had the description of another individual who would visit him on the same day, and he has since informed me that this person actually came.—Yours faithfully,

Nov. 11, 1887.

W. H."

SEANCE XXVII.

Psychometry.

"Who hath believed our report?"

Isaiah liii. 1-3.

The Medium.

Mr. Wilderness.

COL. PHELPS presided, and introduced Mr. W. to an audience largely made up of intelligent strangers attracted by the advertisement. Several questions bearing upon the philosophy and phenomena of Spiritualism were sent up by the audience, and were dealt with in a manner which elicited marked signs of approbation. Mr. W. then gave a few vivid clairvoyant descriptions, and a large number of those wonderfully-clear psychometrical readings for which he is rapidly gaining a reputation.

1. I see, standing to the right hand of the lady sitting on the first seat in the front row, a Spirit of the following description: A man of large brain-capacity, grey hair, firm and positive expression of face, especially firm upper lip, clear healthful complexion, broad expansive forehead, a gentleman who in earth life was of the medical profession. Recognised.

2. I see in bright letters of golden lustre the name

"Cornelius" sweeping over the audience, and a Spirit form standing in front of that gentleman pointing: An aged man, bordering upon eighty years of age when he died, tall, spare-built, grey hair, forehead prominent over the eyes, grave reflective look, rather long face, grey beard, his nose large, prominent and of Roman shape, with a marked indentation and ridge towards the tip. Do you recognise him?"

"No."

Gentleman (sitting near)! "I recognise that Spirit."

Mr. W. "But it stood in front of the gentleman to whom I described it, and immediately behind the lady to your left. Does she recognise him?"

"Yes. It is her father, and his name was Cornelius."

3. Spirit gave name, "Sarah Jane." Not recognised.

4. A Spirit of a lady of refined mental temperament, black hair, mouth refined, face pear-shaped, chin prominent, nose level in ridge and prominent, pious turn of mind, very sympathetic, suffered with heart disease. Recognised, excepting heart disease, yet admitted that she was so sensitive and sympathetic that she might have suffered with palpitation.

Mr. W.: "I see the word 'Mother' written up."

Gentleman: "It is a good description of my mother."

5. Two Spirits, not recognised, although very minutely described.

6. A Spirit recognised as a brother, by a lady to whom it was described.

7. I see near to you, madam, the Spirit of a young man, who died of consumption as the result of over-study. Nose short and somewhat projecting, hair dark.

Lady: "I do not recollect."

Mr. W.: "Carry your mind back five years. He says he died five years ago, and that you were kind to him."

Lady: Now I recollect: he was a neighbour's son."

Mr. W.: "Age between 15 and 17 years."

“Correct.”

8. Spirit of a man, medium height, swarthy complexion, black hair and eyes, leather apron, hammer in hand, name, “John.” Fully recognised.

Mr. W. next asked the audience to send up letters, handkerchiefs, rings, watches, &c., for psychometry. A large number were supplied, and Mr. W. gave most minute delineations of character in each case, giving in many instances accurate descriptions of bodily ailments, and even in some cases giving correct dates of events which had transpired in the lives of persons connected with articles described. Almost all, out of a very large number, were pronounced to be very accurate. The following are two typical descriptions:—

1. The owner of this knife has an active motive temperament, has good constructive powers, is shrewd, practical, argumentative, somewhat sceptical, will go a long distance to attain his purpose, but believes in making short cuts to avoid long journeys, &c. Two years ago there was a death by consumption in the family of the owner of this knife.

This gentleman acknowledged the correctness of the delineation of his character, said he was agitated and amazed by the concluding statement, as he had lost a daughter by consumption two years and two months ago. When he entered the room, he was very sceptical, but would go away in a very different frame of mind, as he was quite sure Mr. W. did not know him.

2. The owner of a scarf-pin was described as having artistic traits of character and an enquiring cast of mind. Mr. W. made reference to a serious event which transpired in the history of the owner exactly fourteen years ago.

This gentleman also admitted that he entered the room in a sceptical frame of mind, but acknowledged the marvellous accuracy of the description given, and said that he was quiet convinced that there was something very mysterious in the

power possessed by the medium. He fully intended to attend these meetings for further investigation. This gentleman also was quite unknown to the medium, and had not attended the meetings before.

Nov. 20th.—A gentleman put the following question: "What relation has Spiritualism to modern Social Reform?" It was shown that as all Reform meant Progress, so all progress was Spirit-evolution, even if this progress was attained by means, which may not at the time appear correct. The control distinctly and emphatically stated that it was not his mission to advocate any special political reform, but simply to answer the question. Mr. W. then gave thirteen psychometrical readings from articles handed up by members of the audience.

A BOOK.—"This belonged to a boy who was studious, ambitious, with broad head, bright eye, liked freedom, chafed at restraint, was fond of drawing. He has drawn in this book, and stands near his mother, who handed it up." (Quite correct.)

RING.—"The owner of this travelled a journey seven and a half years ago, passed through much anxiety. Nearly thirteen years ago a marked change in his surroundings, which has left its mark even now." (Right in both particulars.)

"Have I ever seen you before?"

"Not that I am aware of."

A WELL-FILLED ENVELOPE.—"I sense a condition of change. An agreement partly broken five years ago, eight years ago illness in the family of the possessor."

"That is so."

"Have we met before?"

"No."

POCKET-BOOK.—(The owner stated that it contained two articles) Mr. W.,—"I sense four individuals: one twenty-five, one forty-five, one sixteen, one thirty-two. Can you apply this?"

"Yes, except that the age forty-five was fifty."

Other general information followed, but owing to the manifest want of knowledge of magnetic laws, evinced by the gentleman to whom the test was given, the medium could not make it clear that the person who was sixteen, and who presented the pocket-book, could in any way be connected with the two individualities whose property was inside. The other cases were equally successful.

A RING. Holding it in his hand Mr. Wilderness said: "I sense a weakness of the lungs; an ardent, active mind; a sensitive, delicate organization; good artistic capabilities; one who had to struggle with external difficulties; a keen sense of order; a kindly, sensitive, outspoken woman, with a face which spoke without words; delicate heart action, otherwise harmonising both physically and mentally. Answer: "Generally correct."

SPECTACLE CASE. "I get a sense of a pain across his back, lumbago; a nature cautious, considerate, positive, firm; suffered from indigestion; he took an important journey eight years ago. I sense that the owner had a serious *accident, one to be remembered.*" Answer: "Did not consider him positive; other details are quite correct, and he *died from the effects of an accident.*"

A SMALL PIECE OF PAPER FOLDED UP. "Some one connected with you, and with whom you are in great sympathy, suffers with liver complaint."

"Yes."

Physical advice was here given. Continuing, the medium said: "I sense an individuality passing through a state of transition, one who does too much; is too easily led by a friend's advice; has recently had a change of surroundings; is very sensitive to praise; and four years ago had a dangerous illness." Answer: "Quite correct; but do not remember the illness four years ago." The medium here detailed the

general temperament and physical weaknesses of the person described, together with the effects experienced four years ago, which enforced prostration for a short time.

Answer: "I remember, she might have so suffered four years ago; I will enquire."

A MARVELLOUS TEST OF CLAIRVOYANT POWER.

After a short interval, Mr. Wilderness *being blindfolded*, invited any member of the audience to step on the platform, saying that he would attempt to give a positive proof of the existence of the clairvoyant faculty. He did not ask sceptics to accept this as evidence of the existence of disembodied Spiritual intelligence, but if he succeeded in proving to their satisfaction the possession of a power to see or sense, independently of ordinary physical sight, it would then be an interesting study for them to still further inquire into the range and scope of the power. He knew that by the exercise of the same faculty, disembodied Spirits could be discerned; but as the description of Spirits in an audience was as a general rule only proof to those to whom they were described, the method here adopted, if successful, would bring ocular demonstration to all present.

The medium was now led by the chairman from the platform, and took his stand facing the audience, with his back to the platform.

A member of the audience walked up to the platform, and took his stand in the position just before occupied by the medium.

After enjoining complete silence and passivity on the part of the audience, Mr. Wilderness commenced his description:—

"I sense that it is a lady I have to describe." A pause. "No," he continued, "it is a gentleman. He is of motive-mental temperament, stands five feet nine inches in height; has a closely-fitting undershirt upon him, and a pocket-knife in his pocket; is of ruddy complexion; prominent, somewhat angular features, forehead thrown up at the temples; his hair is light brown; in firmness a phrenologist would say he ranged from five to six degrees; he has a strong element of good old English obstinacy in his nature; is sceptical, not at all credulous; is clean shaven; has keen perceptive faculties and good constructive power, could make or build musical instruments; his eyes are grey. About three and half years ago he took an important journey; seven years ago he experienced a complete change of scene and surroundings."

The audience recognised the remarkable accuracy of the description of his outward appearance.

At this juncture Professor J. B. K. who was in the audience, and who is at the present time lecturing in B., testified to the remarkable accuracy of the temperamental and phrenological portions of the descriptions (given under conditions which preclude the possibility of the use of the physical organs of vision and touch). The Professor also alluded to the remarkable fact of the medium commencing to describe a lady, and then correcting himself; saying that in his judgment the gentleman would more closely resemble his mother than his father, both physically and mentally.

The gentleman described rose and said: "I am an Agnostic, but acknowledge the general accuracy of the descriptions given. I consider my eyes to be *blue* not *grey*; in all other respects quite correct. I am five feet nine and a half inches in height. I do not remember a journey three and a half years ago; three years all but two months ago I went to Ireland. The medium is quite correct in saying that I had a complete change of scene and surroundings seven

years ago, for at that time I crossed the Atlantic Ocean for England." Concluding, this gentleman said, "I have never met with or spoken to Mr. Wilderness in my life before this occasion."

Glean viii.

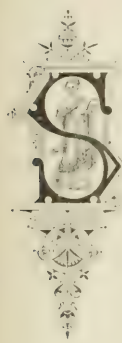
"They who remember the benefits bestowed by their parents are too grateful to remember their faults."

Chinese Scriptures.

SEANCE XXVIII.

"These things I write unto you, that ye sin not, and if any man sin we have an advocate with the Father."

I. *John* ii. 7.



SINCE the possibility of the sublime truth and comfort under-lying Spirit return had become a part of the lady's life, whenever one or two friends in harmony with the subject, and with sufficient knowledge to set up aspirational conditions dropped in for the evening, instead of the usual chitter chatter which leaves none any the wiser, she proposes a prayer meeting or seance which always now brings some Divine Messenger.

On one of these occasions the medium after a short interval of silence went into the usual trance. The lady's lover came saying he had been sent as a messenger to say that if it were possible his father would control the medium's voice and speak.

We were not however prepared for the wild scene which followed, we heard a voice husky and weak with age cry out as in a paroxysm of agony; "Let me go; I don't want to see her now; she'll curse me, I tell you I won't go."

"Is it I, you say will curse you?" the lady remarked.

"Of course it's you, who else could I mean" in a fretful irritable manner; then suddenly changing to a weak

whisper he murmured, "I said I'd come because they said you would not curse me."

"Why should you think I should curse you?"

In a loud astonished tone, he shouted, "Why? For blighting your life, what else?"

"But did you blight *my* life or your own?"

"I can't stand being talked to like that."

"Suppose we enter into explanations at once! Why did you write such a cruel letter to Tom, and then carry out your threat for three weeks, and at the same time write me such misleading letters?"

"I won't be talked to in that strain! They told me you had forgiven me, or I should never have said I'd come."

"Possibly I have forgiven you! Any way to please your son Tom, I try to persuade myself I have, and if you'll explain two or three things it may help me to forget; Tom's affectionate pleadings on your behalf make me feel ashamed of my thoughts of you sometimes."

"He was always called 'The Peace-maker' in the family;" then with more energy he continued, "but he was never man enough to stand up in his own defence, if he had, all this would never have happened."

"Was that a sufficient reason for treating him worse than if he had defended himself?"

"I judged he was as bad as other young men, and looked upon his silence as an acknowledgment of guilt."

"Did it never strike you that to unjustly accuse the innocent, is to give a shock which chains the tongue, and creates emotions which the wise conceal from all but their Heavenly Father." "When you say you thought Tom was as bad as other young men, you are unconsciously telling me what you were as a young man, for you surely can't mean to imply that all young men are as bad as you pretended to believe Tom was!"

No answer, the oracle had ceased, there was a breathless silence for three or four minutes, and then the medium woke, with no knowledge of what had transpired.

The next time this lady medium came, she was informed that the father of her lover was coming again; he did not like being talked to quite so plainly, but on the whole he had been better and more content since he had spoken.

The distressed symptoms were again apparent and the first audible words we heard were in a faint humble tone, "I want to ask you to forgive me. I ought not to have acted as I did. Tom was always a good lad. I reared seventeen children, and Tom was the only one who was never known to tell a lie."

"I'm glad to hear you say that of him; I want to forgive you, but at the same time I want to understand your changed attitude towards me after Tom's death, and with two or three simple explanations we shall understand each other better."

"But I can't stand these explanations! I was persuaded by my eldest family to act as I did, and am now sorry. I was never happy after!"

"I'm content to let things rest if it distresses you to give me fuller details. Do you understand Tom better now?"

"He sorrows more about me, than he does about himself or you."

"Ah you see we have the peace of an innocent conscience."

"Jane, Jane, oh my daughter Jane!" he exclaimed in a piteous heart-breaking tone of voice. We waited some time for him to continue, and then found that the Spirit had gone.

A few weeks after this, the lady's lover came and dictated a letter which the father wished sent to his daughter Jane, the lady forwarded it through their family lawyer.

About two years passed, during which time this repentant Spirit was often seen by the clairvoyants but he had not spoken again; the seances are established for instruction,

enlightenment and Spiritual growth, hence a Spirit on the mundane plane has to obtain permission before he can be heard at these gatherings, and even then there must be a wise end in view, or Abdullah the Angel, at whose feet they sit, does not grant the required boon.

At the end of two years however, the private medium before alluded to, his wife, the lady and ourselves were sitting for a seance when a Spirit came sobbing, the tears rolling down the medium's cheeks one after the other in quite a shower; we had no idea who it was, a pocket handkerchief was handed to the Spirit whose grief in no way seemed to abate, we had no alternative but to wait patiently till the sobs had in some way subsided, so as to render utterance possible. The first words we heard were, "Tom is so attentive to me, I see it all now! You two were made for each other, and nothing can divide you, not even death. Social union is not necessary when hearts beat as one."

"Why have you not tried to control all this time and tell us how you were employed."

"I could not, I had other work to do first. I have been trying to impress my family to look into Spiritualism, but it is hard work."

"Was this why you were so distressed?"

"No; no, it's the business; it's going, going, going; and I can't impress them to do as I want. Will you write them for me?"

"Well! considering they have not heeded or even acknowledged the messages from heaven which I have sent, I do not feel disposed to write to them on business difficulties; they would be sure to resent *that*. I should try again, if I were you, there are mediums among them; and they'll be sure to prove it is a truth some day. I should not trouble about the business if I were you."

"That's what Tom says, but I should have done

differently; those will feel it the most who least deserve it."

"That is nearly always the case, but conscience prevents them feeling it as much as appearances would suggest."

"But it does not prevent *me* feeling it."

This is the orthodox hell; regret! remorse! which is constant, and burneth ever; until the effects are worked off
BY THE LIVING.

The June following this January the firm filed their petition, and had to compromise with their creditors.

PUBLIC SEANCE XXIX.

"Be thy creed or thy prayers what they may, unless thou hast Truth within thee, thou wilt not find the path to true happiness."

"He in whom the Truth dwells is twice born."

Hindu Scriptures.

The Medium.

Mrs. Sonan.

AT another public seance a gentleman had a Spirit described to him by a private medium including every detail of clothing, which consisted of the most fashionable bicycle costume.

Gentleman.—"Has he a dark moustache?"

Medium.—"He has a moustache but it is very light: his hair is light flaxen, but his moustache is much lighter."

Gentleman.—"I remember no one who is dead, of that appearance."

Medium.—"He has a large dog with him, a very handsome dog (here followed description), Carlo is his name, and you called his master Charlie."

Gentleman.—"I have a friend who answers to the descriptions given, in every respect, dress, dog, names, and everything; but he is not a Spirit: we went a bicycle ride together with the dog to-day."

Medium.—"Did he know you were coming here?"

Gentleman.—"Yes."

Medium.—“If the gentleman's Spirit is that of your friend, it is the the first time I have consciously seen the double of a living man, though I have read that such is possible. There is also a Spirit here who says he is your father, and he informs me that Charlie is your friend and he is not dead. Has your father passed away? He looks like a minister.”

Gentleman.—“Yes, he was a Unitarian minister.”

These two instances were corroborated, and we have had many opportunities since, of experiencing that the soul of a living person can be seen many miles away from where his body is, and be heard by the clairaudient seer to utter words which his material organs were using in conversation to his friends, at the same time, or at some previous time, —opening up a world of research in the telephonic distances between two sympathetic Spirits, and the nature of the two ends of the current which convey the sounds, etc.

SEANCE XXX.

"Come see a Man who told me all things that ever I did."

St. John iv. 29.

Public Meeting.

AFTER an address on the philosophy of Spiritualism by Mr. Wilderness, to a very large audience, he exercised his clairvoyant powers in a very satisfactory manner.

He singled out two gentlemen, friends of Mr. Ancient, with one of whom he described the Spirit of a man. The gentleman said he could not recollect such a person who was dead.

Medium.—"I did not say he was dead, if he is it is very recent and sudden, for he gives me no feeling of illness or disease; but one of perfect health, enjoyment, and activity."

Gentleman.—I have just parted with a gentleman of that description, with whom I have been engaged on business."

Medium.—"Yes, that's the man, and I'm informed by a little old lady here, of such and such description, that the less you have to do with him the better for you."

Gentleman.—"Is the old lady dead?"

Medium.—"Yes, she has been dead many years; you knew her when a boy, "*she is risen*," and is very much interested in you."

Gentleman.—“Do I understand that the Spirit of a living man can be seen away from his body?”

Medium.—“This is not the first occasion on which I have seen the Spirit of a living man; you will find that his thoughts are upon you, he is probably dozing, or in a reverie; and his Spirit has wandered to you.”

SEANCE XXXI.

"Keep in subjection thy speech, thine arm, and thine appetite."

Buddhist Scriptures.

AT one of the semi-public seances held at the lady's house, there were present three private clairvoyant mediums, several friends and the above gentleman known to the lady as brother to one of her pupils. He held a responsible position as manager of a Railway Axle Box Company—was an active participator in most of the movements of the town, and a prominent member of the Theosophical Society.

As soon as the seance had commenced, a gentleman described to him a large building, with towers on a high wall, all round it, something like a fortress. Here a lady medium put in—"It's not a fortress"—the manager, Mr. Tinaus seemed to have no recollection of the building, he had travelled much abroad, and might have seen such a place, but had no remembrance of it.

Gentleman medium—"It's an English building, and I'm told you have seen it, but will have more to do with it in the future, and will then remember the description."

He then gave an accurate, detailed, description of the building, so graphic that two of those present, after the meeting, timorously said it was not unlike W. G. jail.

The lady medium went on to describe an old lady to

him, with many minute details. Mr. Tinaus was very self-contained and cautious,—did not say whether he recognised such a lady. He was further told to take his mind back to his boyhood's days, and he would remember who she was: the house in which she lived was described to him, and incidents in it which concerned him; but he still gave no sign of recognition, beyond absorbed attention and an occasional question, the answers to which seemed satisfactory, judging from his absent thoughtful manner after receiving the replies.

At last the medium said:—

“She was very fond of you, is now, and is very anxious, and grieved at what is going on.—she would like you to go abroad again.”

At this point the lady medium who was not entranced and therefore conscious of all she said and saw, suddenly put her hand over her mouth and struggled with her speech. She then got up and quietly left the room. This interruption broke up the passive mental attitude which is one of the essential conditions for holding direct communions with the unseen, for everyone's thoughts sympathetically followed the lady, thinking she was ill.

The seance was closed—but to our astonishment we found the lady medium apparently all right, dressing to go home.

She apologised for interrupting, saying that if she had not suddenly jumped up the Spirit of the old lady would have made her say that he must take ship and leave the country and temptation, or his home would be transferred to a prison.

Mr. Tinaus came to no other seance, and in less than twelve months after, he and the auditor received a term of imprisonment for a series of embezzlements from £10 to £25 per week, ranging over an extended period.

The question arose among ourselves: “Would matters have been bettered, and his higher nature brought into

activity, if the lady medium had spoken out at the seance?"

She says: No! He had been told enough to show him that angels were grieving, and would rejoice at his change of life, and had she told him more, he would have used his power, and the influence of his position against her to no good purpose, perhaps to prosecute her for libel. He will remember it all now, while in penal servitude, and the recollection will assist in making him a wiser and a better man.

There was sound sense in this, especially as he had influenced several persons against attending seances at the lady's house, based on his own experiences, so he said.

A person bent on wrong doing, deceit or fraud, is sure to have the matter brought to their notice, if they attend an elevated Spirit circle; but this is always done in such a delicate and private way, that none know the facts intended to be conveyed, except the person addressed, unless like Mr. Tinaus they preserve an obstinate and antagonistic air of suspicion respecting the truth of the mediums. Then, occasionally the Spirit may speak from the house top, that which is done in secret, and this may throw some light on the class of people who so industriously cry down the advance of Spiritualism—or rather try to—for that which is of God cannot be put down eventually. It rises up from time to time in other forms, but ultimately reveals itself as *Truth*, which worldly minds do not like, or rather cannot appreciate.

SEANCE XXXII.

"Whatever is thy religion, associate with men of opposite persuasion. If thou canst mix with them freely, and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of Creation."

Arabian Scriptures.

IT happened one evening that Mr. K. and his wife were at one of our private seances.

The medium, who had never been to Yorkshire, nor heard anything of Mr. K's private life or home, described a room, its furniture and occupants, which Mr. and Mrs. K. recognised as in their home, and the occupants as his family. The medium then went on to describe a gentleman who had just entered, to his overcoat, stick and hat: he even imitated his tone of voice, his greeting and style as he entered the room and addressed those present. Mr. K. laughed, looked at his wife, who intelligently answered his look and then said,

"I know someone like it, it's exactly his manner, and just what he'd be likely to say—but he would not be at my house to-night—he knows we are away from home."

The medium said:—"You may be sure he *is* there, or I could'nt have seen him. I should enquire if I were you."

Here Mr. K. took out his watch to note the time, saying:—

"I'll do so, but it's late for him to be out."

The letter answering his enquiries proved that the medium was right.

SEANCE XXXIII.

"I do not blame the variety of religious representations: only let men understand there is but One Divine Nature."

Roman Scriptures.

AT a public seance the medium singled out a gentleman, and described a most exquisitely-worked casket, of foreign design and production: he then described the place it came from—said it had been sent as a present from over the seas.

Answer.—"Quite correct."

The medium then described a gentleman, and asked, "Do you recognise him?"

Answer.—"I do not remember."

Medium.—"He is sitting in a room of such a shape, etc. (giving a detailed description of the furniture in it). The gentleman is not dead, but is talking about you. Have you a brother answering to the description?"

Answer.—"Yes, I have."

Medium.—"He is abroad?"

Answer.—"Yes."

Medium.—"In China is he not? There is a lady in the room with him, clothed in a cream-coloured costume, very picturesque!" Here the gentleman addressed, took notes in his pocket-book, while a detailed description of the lady, her features, figure and dress, were given.

"The gentleman is an Englishman, the lady is a Chinese; but they are man and wife, your brother and his wife—am I right?" Answer—"As far as I can tell—Yes—my brother is a missionary in China, and has just married a native lady. I have not seen her, nor his home; but I have your description in shorthand notes."

"They are talking about writing and sending a portrait of themselves, and you will find the lady's costume is as I have detailed it."

This interesting description, time confirmed, everything was correct, even the furniture in the room, which was very uncommon. This same gentleman has since developed as a medium himself. But his church did not recognise, understand, or approve of what he felt was perfectly in accord with the facts revealed in Scripture, and which seemed perfectly natural. He felt the power was beyond his own control, but the influences were as a rule elevating and Spiritualising. He doubted his own ability to cultivate his gifts, still less to use them wisely. He felt he could not discriminate between good and evil both as regards influences and uses, and like the late Cardinal Newman he felt that he had need of sacerdotal guidance. The Roman Catholic Church being the only institution that recognised the possibility of miracles, and visible *Communion* with the *Heavenly Host* seemed to him to be the best haven for which to steer, and he accordingly became a member of that Church.

SEANCE XXXIV.

"Hath not gold destroyed the virtue of millions?"

"Did it ever *add* to the goodness of any?"

"It is the most abundant with the worst of men."

"Have not the wisest been those who have least of it?"

Chinese Scriptures.

AT one of the private seances Mr. Wilderness described a place that he saw, and we wrote it down during the description.

A PARABOLIC VISION.

Seen Clairvoyantly by Mr. Wilderness, September 2nd, 1887.

I SEE a sphere pitchy dark.

Curious fact—I see it by the light of my own Spirit.

Forms dark as Erebus, haggard as death. It is a hell.

I am conscious of an atmosphere of hate, avarice, and despair.

The countenances of the Spirits are loathsome with an expression of horrible and fiendish malignancy.

No ray of hope or joy seems to animate the inhabitants of this dark sphere.

I traverse a dark cavern where thousands of dusky forms are congregated.

The atmosphere is filled with the odour of tobacco and alcohol.

Thousands of Spirits here are groping and grovelling as if in a state of drunken stupor.

Thousands of others are raving as in delirium.

It is impossible to breathe this atmosphere without feeling drunken in Spirit. I get an insufferable odour from the garments of these Spirits.

They are ragged and black, and emit an odour as though they had been soaked in alcoholic drink, and look like clothed corpses.

I will to be taken out of this place, and I am conscious that I am travelling westward, and looking back I perceive by the light of my own Spirit that there is no brightness in its firmament, but I see shining eastwards, as through a rift, a bright star, towards which some of the inhabitants of this dark abode are looking; and I hear a deafening roar of howls, curses, wails, and drunken songs, devoid of mirth.

I pass into a sphere more quiet, and yet quite as noisome, where I see an innumerable crowd of human Spirits; many of them groping as if in search of hidden wealth amongst their wretched robes of ashen grey, digging into the ground with their hands. Their faces are pale, bloodless, joyless, and their hair unkempt.

I am struck with the immense quantity of prayer books, hymn-books, bibles, and tracts (which appear to be scattered over this wilderness) into which these wretched beings occasionally look, and then continue to grovel in the earth again like a mass of maggots.

As I proceed onwards I notice with astonishment a great number of Spirits in clerical garb; but ragged and miserable in their appearance and apparently preaching to the other miserable occupants of this sphere; from whose preachings these poor wretches seem to get little or no con-

solation, and yet they offer some of the rubbish among which they are grovelling, to these blind leaders of the blind.

The atmosphere is cold as ice and smells like a death chamber.

I pray to be brought back to the light of day, and find myself in Spirit standing outside a large Gin Palace, in the midst of a drunken, swearing, struggling crowd of brutish men and women.

From within I hear the sound of wild and reckless laughter mingled with oaths and cursings.

I feel conscious of a Spiritual presence and looking round to my left hand I see a radiant Spirit, robed in pure white garments, with a bright halo proceeding from its head, and I hear a voice silvery and musical saying:—

“Behold the entrance to the first Hell you have visited.”

SEANCE XXXV.

Private Seance.

"And I saw the heavens opened"....."And the building of the wall of it was of jasper; and the city of pure gold, like unto clear glass."

The Revelation of S. John the Divine, xx and xxi.

DURING one of our private seances, the medium, Mr. Wilderness, gave the following beautiful description of the Spirit abode of the lady's lover.

Beautiful avenues of trees, frail and delicate of beautiful tints. It is twilight. The light is dim, objects obscure as when the sun had gone down—a sense of chill, —I see two mountains, one on either hand, going through the valley I enter a large circular bower formed of trees; large overhanging cypress trees.

Inside I see luminous flowers—growing lilies and most extraordinary flowers like roses on tall stems: they glint and yet the light they emit does not light the apartment.

I perceive a small archway, on approaching it I enter into a passage which widens into a beautiful avenue of trees, the tints, which at first are dull and grey, gradually increase in loveliness. The sward is light green, I see numerous flowers, marvellously translucent! the avenue gradually widens and widens: the atmosphere is of an amber hue, yet



THE HOME OF THE CENTRAL SPHERES, MARYLAND

soft, mild and warm. Just off to my left hand I see a falling cascade of water of indescribable beauty, and as it falls upon ledge after ledge upon apparent marble, produces a sound as of music, melodious music.

On my right hand, I see upon a pedestal a marvellously executed vase, which would appear to be the highest imaginings of the mind while in the human body.

A beautiful flower is growing in this vase of amber green, and gold colour, and upon the edge of the vase a bird of most executed plumage, the colour seems to be a mingling of amber, green, and gold.

It is singing or warbling in musical cadence with the falling water on the opposite side of this delightful avenue.

This avenue now widens into an amphitheatre, but the foliage is less dense.

No sun is visible, and the firmament is of an indescribable colour, soft, and one catches tints of blue and amber.

The atmosphere is of a soft golden hue, and is warm, electric in its influence. In the centre of this amphitheatre, upon a small eminence, I see a spacious circular building, apparently of white marble, with a sloping roof terminating in a pinnacle. The eaves are richly ornamented with carved work representing flowers, fruits, and emblems indicative of ideal conceptions of art and science. The roof is supported by fluted columns of pure white material, the spaces between these columns in the wall of the building are concave, the whole giving one the impression of a beautiful temple of pure white marble, which in its polished splendour reflects the lustre of the amber air.

I pass through a portal, and discover that the walls which from without appeared to be opaque, are transparent, revealing in mellowed beauty to the occupant within, the lovely scenery surrounding the building.

This building has only one chamber and corresponds

within to the configuration without. The floor is like polished glass of many colours exquisitely blended, and as it's occupant, whom I perceive to be T. S. W. walks upon it, I hear a soft reverberation, sounding like sweet moaning consolatory music.

There are many beautiful objects in ornamental profusion surrounding this apartment, lovely vases, instruments of music, statuary, glowing with a soft subdued lustre, as of latent electricity, seeming to reveal the very soul life of the ideal thought embodied in these marvellous expressions of Spiritual thought. T. S. W. is attired in a loose garment not unlike an ancient Roman robe, of cream colour.

I see him now seated in a subdued light, caused by the overhanging shadow of a tree, in form resembling an African palm, which stands outside the building and casts its shadow inside, and falling over the spot where he is seated upon a chair, covered apparently with a material resembling dull-brown damask, his elbow resting on a table of white marble, having a rich red lustre glowing through it! In his right hand I perceive a pair of compasses. There is an open volume on the table with strange hieroglyphics upon it, the meaning of which I know not. He speaks—and in a voice of musical intonation, he says, "My brother, this is the Temple of my Spiritual Meditation."

This vision has since been corroborated by three other seers, unconnected with each other, one of whom a boy of thirteen years, exclaimed—"You have a lovely home prepared for you, T. S. W. has been taking me over it."

SEANCE XXXVI.

Materialization.

"Then.....when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst of them."

St. John xv. 19.

MRS. Nella was not only a clairvoyant, healing and trance medium, but also a materialising medium, that is, a person who is used by a band of Spirits, who study analytical chemistry on a higher plane than when on earth, and through whom Spirits can build up for themselves temporary visible bodies. The father of Dr. P. C. was one of the Spirits of this band, and used occasionally to entrance Mrs. Nella to speak to us.

On one of the occasions, when everyone else in the house had gone to church; it being Sunday evening, Dr. C. spoke, and told us to repair to the study, place a four-fold screen to form a three-sided cabinet with a black gauzy curtain in the front, divided in the middle: the room to be lighted by a lamp, surrounded with red glass.

These materials were at hand so we speedily arranged as requested.

A chair was placed inside the cabinet to the left, and a

space was left vacant, enough for another chair to the right.

On the chair to the left Mrs. Nella sat down and drew the black curtains before her. In a very short time she was entranced, and Dr. C. spoke, requesting that we should sit about a yard and a half away from the cabinet and keep as calm and still as possible, for the angel world found the present a suitable opportunity to give what they had long ago promised, the visible and tangible presence of one of themselves who was known to us on earth.

As he ceased speaking, the medium, who was dressed in a black dress with only white collar and cuffs, commenced throwing or drawing from her side, towards the space in the cabinet to her right, an intensely white vapour, so white as to appear luminous in its intense whiteness, and plainly visible through the black curtain, more white and clear than the cuffs on her wrists. This mist gradually collected to her right and assumed the form of a man; then the curtain in the centre opened, the medium in black came out, saying to the Spirit: "Come out to the lady: give me your hand: I'll help you," holding her hand out.

This intensely white figure stretched out his hand and took hers, made a step forward, and collapsed in the middle; that is, the legs remained on the floor, and the head and shoulders in the air, but the middle part had disappeared.

(Exodus xxxiii. 23.)

Here the medium went again into the cabinet, and resumed the passes from her own body to that of the Spirit: a ray of luminous mist attending the movement and increasing the cloudy vapour which covered the Spirit, till soon the trunk connecting the legs to the head and shoulders, was as plainly seen as the rest.

Then the medium again came out of the cabinet, and said "The Spirit would like the lady to draw her chair close to the cabinet, where he can reach her." He says

"she has heard his voice and he would like her to recognise his touch. It is the first time he has assumed a materialized or protoplasmic body and it is too transient for him to keep long, and if it will not startle you, it will give him great joy for you to comply."

The lady was in no way nervous, and placed her chair quite close to the cabinet.

The medium moved to the other side of the room—right away from the cabinet, while the Spirit bent forward and stroked the lady's cheek over and over again (a well-known custom of his) with one hand while with the other he held back the dark curtain, which dark as it was, was not dark enough to shut out the luminous white of the very real figure behind it.

The touch was warm, soft, and life-like, the hand in size and shape the same as when on earth he dwelt a man, but the whiteness of it was dazzling.

The medium walked back to the cabinet, saying: "Let the lady handle your Spirit robe." He placed a corner of it in the medium's hand, which she pulled and gave to the lady. She kept on pulling and throwing it over the lady's arm, yard after yard, till she had a heap of probably a dozen yards thrown over her: it felt more like mull muslin on account of its extreme softness, but the substance was thicker to the touch and clinging in its folds.

The whiteness was, as the Evangelist aptly puts it, when describing the materialization on the Mount "whiter than fuller could white it."

The medium handed the robe back in the same manner that she had pulled it from him, and as he drew it back, he did not seem to wrap it round him, but it appeared to cling round him, and assume its place as a piece of stretched elastic would when the strain was relaxed.

The medium now re-entered the cabinet: and the same

stream of white vapoury mist was seen passing between the medium's side and the Spirit; but this time the reverse way from the Spirit to the medium, from the head first, gradually disappearing till only a small glimmer was seen near the floor. As this suddenly disappeared Dr. C. spoke, saying that we had witnessed one of the greatest marvels in nature which the physical sight of man can behold.

Lady.—“How long is it possible for a Spirit to remain visible?”

Dr. C.—“As long as the polarization of the forces present remain unaltered.”

“What altered the polarization of the forces now?”

“The minds of the people who are about to enter the house from church.”

“In what way would they do this? not consciously I presume, for they are—as we were—unaware of what we were going to do.”

“They have no sympathy with this class of study, consider you might better employ your time; and all thought-waves affect the currents of Spiritual forces to attract or repel. Your thought waves attract Spirits, their's repel them, and as their's are more in number, they are more forceful than yours. It is not often such opportunities occur as we have had this evening. You must understand, this is a perfectly natural phenomena, as natural as any other in nature, and governed by laws which alter not. All Nature is inexorable and works by rule. Supply the conditions and she will accomplish her own work, alone.”

“I'm afraid I don't quite understand what you mean by conditions.”

“Plants yield seed, still they are of no use after you have gathered them, unless you put them in the ground; sowing them in fertile soil, at the proper season, supplies the conditions for the seed. By intelligently and sympathetically

desiring the advanced knowledge and wisdom which the departed souls of earth can give; with no thoughts of terror, nervousness, suspicion, flurry, or time, you attract them, or set up the conditions for receiving their visits, and but for the people surrounding you, you would have more visitors, even as you have more friends among the Unseen Heavenly hosts, than among the visible haunts of men."

"Then I must be highly blest, for they number some hundreds on this side."

"You are; if it were not so, we could not have given this materialization, without the united surroundings of several people to form a circle."

"Then am I to understand that other Spirits were present to produce the effect called materialization, or was it the one Spirit himself?"

"There are many Spirits present! A host! Who must all be in perfect harmony, then a disintegration in the particles of the atmosphere is effected by them, and a chemical change in the aura of the medium, which became for a time a chemical laboratory for the manufacture of psychoplasm, which is withdrawn from the spleen near the fifth rib, and crystallizes round the Spirit materializing, and would remain so without interruption, as long as the medium and the materialized Spirit remained together, if there were no changes in the thought-waves surrounding them."

"Is this the meaning of Eve being taken from Adam's rib?"

"This is the key to the Hermetic mystery contained under the symbolism of various myths, of which the story of the first man and woman on earth is one. "You must not think that because you cannot see and feel the Spirit now, as you did a few minutes ago, that he is not here; he has not moved, but has stood listening to our conversation. The atoms which were being polarised upon him, in order

to render him a material object, visible and tangible to your material bodily senses, have now dispersed to whence they came, but the Spirit—the man—has not dispersed.” “He has now walked over to where he is usually seen at your seances, by your side, leaning on your chair, with his arm round you. Do you feel his hand on your shoulder?”

“I was only conscious of a motion in the air to my right, like a soft breeze, and a sort of creepy feeling, anything but unpleasant on my left shoulder.”

“You will know now the indication of his presence: but later on in your life you will as easily see, hear, feel, and recognise the silent entrance of Spirits, as of any visitor on the material plane.”

“Why not now?”

“There are many reasons conspiring to prevent this, and the chief is the lack of sympathy among the people of your acquaintance. They cannot appreciate the bent of your mind: as you get older your earthly surroundings will be more harmonious, less metallic and worldly, therefore better conditions will be set up. You are in your right place among these now, and have no reason to begin to blame yourself for it*—as I see you are—you have been doing God’s work in your right place, and now I must say ‘Good-night.’”

With a blessing the doctor went, and Mrs. Nella awoke from her trance.

It is perhaps well to state here that Mrs. Nella’s son had been lately married, and though her son had said his home would always be hers, she felt that his wife did not echo the welcome; she had, as a consequence, been a resident at the lady’s house for the past three or four months, and no fabric of the nature of that which was materialized was

* This was quite correct.

in the house; neither had the medium any in her possession.

The material drapery (or whatever it might be called) was, as far as the material senses are capable of judging, actually created out of nothing, and after the purpose of its creation was achieved, finally disappeared into nothingness.

Truly it appears that the apparent anomaly of the world being created out of nothing, has its explanation in the fact, that Spirit and Spirit force is a *something within the veil* beyond our ken, but can be produced when conditions are favourable for its visible production.

THE BOY PIANIST.

"Behold I have seen a Son of Jesse the Bethlehemite, who is cunning in playing
.....and the Lord is with him."

I. *Samuel* xvi. 18.

ON one occasion we received, through the kindness of a friend, six reserved tickets for a concert where little Otto Hegner, the marvellous boy pianist of about ten years of age, was the principal performer in the programme. We despatched the tickets to three clairvoyants with a request that they would write the particulars of what they saw clairvoyantly, in reference to the performers, notably little Otto.

The following is what a boy of thirteen saw:—

During the performance of a solo by Chopin—a young man, apparently an invalid, was lying on a couch, propped up by pillows on the platform close to the piano. He had a very thin pale face, blue eyes, light hair, very long for a gentleman, and very white teeth.

He had by his side some music.

The second seer who was a doctor's wife, described the same scene with the alteration of yellow hair, instead of light, and the following additions, that his hands were thin, long and tapering, almost transparent, and that every now and then as he followed the strains of the music, he would

rise from his reclining position, grow very red with some mental excitement and fall back exhausted, as though his body was too feeble for the manifestation of his Spirit.

This she believed to be a vision tabulated there by the Spirit himself, of a scene in his earth life, and not of his present life—probably for a wise purpose, because he knew what would be done with the reports of the vision; for Spirits have a certain pre-vision and pre-knowledge, and seize every opportunity they can to demonstrate to their beloved ones, that they live on with memory and intelligence intact.

The third chirvoyant, a young lady about twenty-three, saw the same scene, described his hair as flaxen, said the young man was Chopin in the last stage of a decline which set his musical soul free of his body.

Otto Hegner appeared before the audience three times, each of the clairvoyants described in writing one scene only, and each a different one, though all agreed to having seen what the others saw, afterwards when they met; but wrote only what made the most impression on their mind at the time.

The boy, thirteen, described a gentleman of very stern appearance, with heavy eyebrows which almost met, clad in short knickerbockers reaching to the knee, and fastened by silver buckles. His coat was open, showing a large frilled front and collar: his coat, waistcoat, and knickers were of black velvet: his stockings were black, his shoes low, fastened with silver buckles: he had a large black sash round his waist, tied in a bow at the side. He was seated playing a harpsichord; the tune he was playing seemed to correspond with the one that Otto Hegner was playing at the time. "My Spirit," he continued, "seemed to be on the platform, mingling among the other Spirits there, and from them I learned that this dark gentlemanly Spirit was 'Louis van Beethoven.'"

The young lady said: "While Otto Hegner was playing,

I saw him on one occasion overshadowed by a lady with very long fingers, she sat nearly a head above his head, she was young, but her arms and hands were so much a part of his while he was executing a difficult part in octaves, that to the clairvoyant his arms appeared gone. At the same time a dark gentleman in a velvet suit and sash, was standing behind Otto, with the forefinger of each hand resting under little Hegner's elbows, during the whole time he was playing these octaves.

He appeared pleased, and a smile of satisfaction lit up his dark face as he finished; he was much more materialized than the lady who overshadowed the boy, and also the plainest Spirit on the platform, and one all the rest deferred to.

There were many of these, but so shadowy I did not notice one more than another.

The doctor's widow said:—

“I saw the Spirit of an old man with white hair and long white beard, who came in and out with the accompanist and stood beside him beating time, with a pleasant placid manner. He was shorter than the accompanist, and did not look as old as his white hair and beard indicated.

Beethoven was the most active Spirit present, not only while his own compositions were being played, but all through every performance, and if the Spirits who composed the various pieces sung and played were present, among a crowd of faintly seen forms, they seemed glad to give way and remain obscure, while he was willing to take the lead. This was only my impression of the silent inactive Spirits.

Twice I saw Beethoven stand behind Otto Hegner, and support his little arms by placing his fingers under them, once during an octave passage, and once during the latter pages of a long and brilliant performance.

While he—Otto—was playing, his hands and fingers seemed twice as long as his own childish ones usually were;

but I could not see clearly the cause of this. If the child were overshadowed, the Spirit was very ethereal, except the hands."

Oft repeated experiences similar to the above, tend to demonstrate that:—

"Man emptied of self is full of Deity, for Nature abhors a vacuum,"* and herein lies the true secret and cause of Genius.

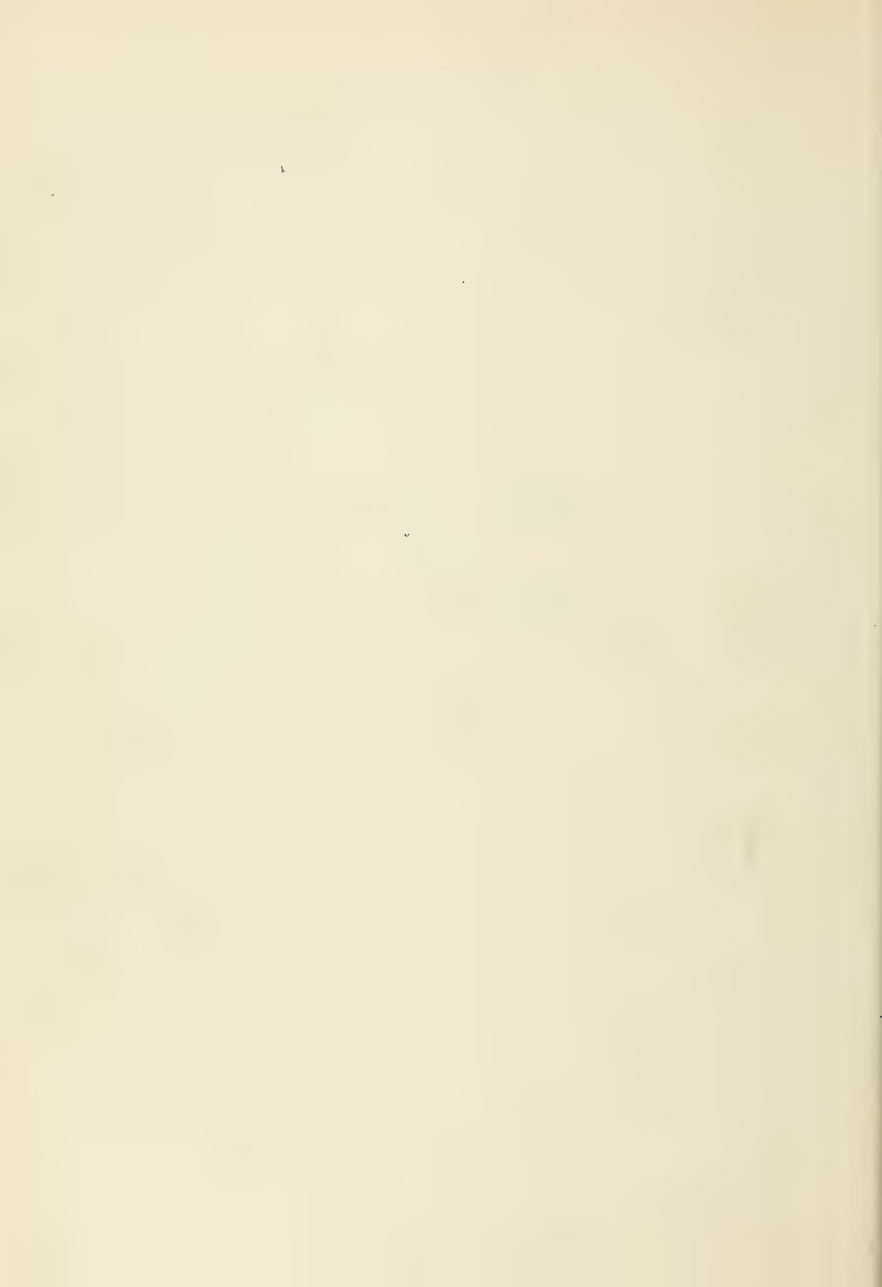
It is an undoubted fact, that Spirits can and do express their inspired sentiments through persons whose organisms are adapted for the purpose, and these are without doubt men, women, and children of genius.

The youthful and impressional are best suited for this purpose; thus Otto Hegner was a pliant instrument in the hands of those Spirits, who wished to perpetuate their inspirations, and prove their continued existence and identity. But will not the worldly influences unto which these public recitals introduce him, render him less and less pliable to Unseen manipulations? Time will show.

* Vaughan's "Hours with the mystics."

Glcam ix.

SECTION I.



Conclusions.

We live in deeds, not years,
In thoughts, not breaths;

• • • • •
He most lives
Who thinks most, feels the noblest,
Acts the best.



LIKE all researchers, after the most precious things of earth, we found them not on the surface, ready to attract the eye and desires of every beholder, but hidden deep away from the eyes of men amidst that which is regarded as rubbish, peculiar, uncanny and unfashionable: Exoteric savants who search for the precious jewel of Truth, in the modern text books of the schools, instead of in the open pages of nature,—where he who runs may read, and a way-faring man though a fool, does not err therein,—truth, which the sages search for in ponderous tomes, the shepherd finds in the water-worn pebble: “hours which the prophets have longed for are reserved for the shepherd’s sight,” and humble minds unschooled in the sophistries of *human knowledge*, are frequently the recipients of Divine illumination.

As Mrs. Britten puts it, “In mediumship, Spiritualism gives a new and wonderful page of physiology, and that

from a book kept only in the Unseen, but veiled from the eyes of the students of the seen Universe.”*

In the superstitious mysteries of the carefully guarded seance-room, we found the priceless gem:—

PROOF OF MAN'S CONTINUED EXISTENCE AFTER DEATH.

This proof is what the human family is hungering for. “Ask and ye shall receive—knock and it shall be opened unto you. Seek and ye shall find”—not among the fashionable external crystallization of religious dogma—but where man's body is regarded, not as the man himself, but as God's house, the temple of Holy Ghosts, wherein the changing currents of Spiritual individualities constantly glide.

In the face of the preceding investigations, after every other theory had been found inadequate to explain all the facts adduced, or to cover all the ground traversed, we found the simple one advanced to solve the miraculous in life, by Spiritualists, the most feasible, the most natural, the most scientific, the most Spiritual, the most universal, and the one which we finally adopted without the reserve of intellect which we conscientiously adopted, during the early years of our investigations and experiments.

1st.—The most feasible because no other theory can demonstrate and explain such well attested cases of identity, where voice, mannerisms, intellect, cultured refinement, and memory were all demonstrated most unmistakably to the satisfaction not of one but many.

Mind Reading—unconscious cerebration—and all the various stringing together of unmeaning words, which have been invented to cope with this subject, will not explain it, insomuch that the terms themselves are meaningless, and

* “The Unseen Universe.” Page 54. Mrs. H. Britten.

convey no basic knowledge to any but the inventors of the terms, and even they themselves fail to demonstrate their theory except within very limited areas; whereas the explanation that departed friends become ministering Spirits, and can by reason of the change called death, as easily impress thoughts on the brains of mortals, as mortals can impress their thoughts on a telegraphic battery is quite feasible.

2nd.—That it is natural.

The fact, once admitted, that the information obtained through trance-mediums, is beyond and outside the capacity and knowledge of the medium—then the source of their increased powers has to be accounted for.

If the knowledge, information, and intelligence corresponds with that which we should expect from some individual friend "gone before," and if this is supported by transfigurations of mannerism, features and figure, corresponding to some well-remembered friend—such as have invariably characterised the seances herein recorded, what is more natural to a truthful person than to believe that the Spirit of that lost friend is the communicating intelligence, and what is more natural for Spirits on finding themselves free, than to seek out and endeavour to continue the intercourse held on earth with those to whom their hearts turn.

That this is not always done intellectually or even intelligibly, is very easily accounted for.

3rd.—The most Universal.

Every person knows that something has gone from a dead body—what or where? only the Seer can perceive.

In different ages of the world's history, under the various names of metempsychosis, re-incarnation, metamorphosis, mesmerism, and hypnotism, attempts have been made to explain the influence of the Unseen over the Seen.

In mesmerism the spirit of a man while still in the body, consciously overpowers the faculties of his subject,

inducing in them an unconscious state, in order that his mind may act on their entranced organs instead of their own, but there is another form of mesmerism, which is more subtle, and more universal, this is termed Psychology, and is an *unconscious* mesmeric power, which is possessed by all successful speakers, writers and leaders, it consists in the ability to sway or lead the minds of men along the line of thought they advocate or adopt for the time.

Re-incarnation, metempsychosis or metamorphosis, is a species of reverie or trance, induced by a disembodied Spirit who in point of fact mesmerizes or overpowers a sensitive person, in the body. When an intelligent understanding exists between angel or Spirit and sensitive mortals it results in an agreeable, aspirational and practically useful communion between the Seen and Unseen worlds of Spirit, but where ignorance of these natural gifts abounds, the result is insanity.

Idiosyncrasy and madness, is the abandonment of the highest faculties man possesses, to the "dwellers on the threshold," or the most unintelligent and physical Spirits who have died without the light arising from the use of their Spiritual faculties here below, and this through ignorance of Spirit laws.

In the former case the disembodied can use the organs of another to carry out his advanced knowledge and intelligence. In the latter case, no intelligent understanding exists between the Spirit and the mortal, hence the entrancement is only partial, and a struggle between the Spirit and the man results in confusion or possession by devils—devils here meaning the Spirits of unintelligent, uninformed men, disembodied.

The knowledge imparted in a seance room by intelligent Spirits, corrects all this, and has been the means of saving thousands from incarceration in a lunatic asylum, by dispelling the unintelligent Spirit, and by prayer drawing an

intelligent one to take its place, as a familiar Spirit, always near, to aid, assist and keep border Spirits at bay, until properly informed.

Many Spirits are regularly re-incarnated during the quiet hours of the night, they take advantage of the entranced state of sound sleeping sensitives, and unless too sleepy their bedfellows can elicit knowledge, get intelligent answers to questions on all subjects, which the sleeping one has no recollection of afterwards.

People who talk in their sleep are generally negative to disembodied Spirits, and if patience and perseverance were used in encouraging these disjointed utterances, by answering them and in otherwise intelligently entertaining them: proof would soon be forthcoming as to the identity of the intelligence, and it would be a means of gaining knowledge far in advance of the sleeper's capacity when awake.

4th.—It is the most scientific—in that, though the chemical scientist can resolve matter into gases, he is fully aware that these gases are but the refined part of the matter, separated from the residuum or coarse part: these gases he can further resolve, till they disappear entirely from the physical plane of vision, but he is too well informed on material subjects, to entertain the idea, that because matter has disappeared from sight, it is lost: he knows matter cannot be lost, changed it may be, and disappear from sight, but only to take some other form, yet he can neither see it, nor follow it.

This is exactly what takes place at death, it is the chemical change which separates the refined ethereal part from the residuum,—the Spiritual seer can see the separation and trace the change.

A description of a death-bed scene is given by Andrew Jackson Davis, in "Death and the after life."

Material scientists are compelled to acknowledge that what we recognise around us as Nature, has originated in the

Unseen. Nature is animated by Unseen forces, and active, conscious, intelligence. Indeed these forces are Intelligences gradually unfolding their powers as the leaf, flower-bud, corolla petals, stamens, pistil, and seed-vessel of the plant. Each successive stage of life follows upon a violent struggle, a bursting asunder, a casting away of an envelope in each of the stages of plant life, and to each of the succeeding stages the last envelope is dead, but the life or force which held it goes on and on to advanced beauties and usefulness.

Man is no exception to this rule, this physical body is not the man, but the material envelope, which has to be thrown aside before the true beauty and usefulness of man appears in its perfection.

There are few people, even in this stage of life, that do not feel within them the capacity for far greater achievements than the environments of their lives permit of.

Again material scientists say:—

“We are compelled to conclude that every motion of the Visible Universe is caused by the Unseen, and that its energy is ultimately carried again into the Unseen.

Swedenborg says “If God had not been *a man* the Universe could never have been made.” this Spiritual thinker and seer was Divinely inspired to comprehend many complex problems of life, instead of his intellect being warped, and his vanity inflated by beholding MAN in the physical form as “The Lord of Creation,” he knew embodied man to be embryonic, too feeble, too limited to be anything but a trifling part of one stupendous whole, at present only seeing as through a glass darkly.”

5th.—More Spiritual.—

There is a greater mystery yet to solve in the origin of thought, men admit of invisible, intangible, imponderable forces, which are neither imaginary nor incapable of some degree of measurement, such as electricity, magnetism,

gravity, and actinic forces; therefore is it difficult to conceive of Intelligence existing with an Invisible, Unseen, Conscious world of beings, much more refined and subtle than those bodies we now occupy, possessing the power of playing upon the physical brain of man, and discoursing harmonious and elevating thoughts—similar to the manner in which a musician plays upon an instrument, producing therefrom harmony or discord? Man's own Spirit ruling as a regulator in the choice of these performers, by driving back bad, or inharmonious thoughts and encouraging harmonious and edifying ones—thus advancing the Evolution of Life, by carefully tending and weeding the ground of life in the brain.

That man is not lost at death has been conclusively proved by the Psyche.

The Photographic plate in the camera could not register Unseen forms if they were not present within the camera's focus: but when these Unseen forms take voice, and give names and addresses of strangers, to those in the room, who can confirm the account the Spirit gives, it is no longer a matter for doubt in the minds of those who were agents in the experiments: this outside support from complete strangers added to the testimony of their own observations, is to them, beyond controversy. This is our position, not in one instance but in instance after instance. Even people who have opposed Spiritualism, have been compelled to believe and acknowledge, that complete strangers could have no interest in going to so much trouble in sending, what purported to be a Spirit photograph of a dear dead friend, whom they recognise as such, if that friend had not stood in the studio in his or her Spiritual body before the camera, and given correct name.* If any doubt could possibly have existed in our

See correspondence in *British Journal of Photography*. September (7-14-21, 1888) and January 4th, 1889.

minds, during the preceding investigations, as to the actuality of the substance of future existences, the photographic experiments entirely removed them, and as a truthful individual whose word and life is beyond reproach the Recorder gives this testimony to all whose minds are Spiritually prepared to receive it, as embodying the facts contained in the Sacred Mysteries which attach to all religions—the knowledge of which, the Protestant religion left behind when she separated herself from the Mother Church at the Reformation, and has tried to ignore these Spiritual gifts as superstition: thereby multiplying the necessity for lunatic asylums and making laws which necessitate mankind wrapping their greatest talents in a napkin, so as to bury them from the view of prejudiced man.

A review of the religious persecutions of the world, will reveal the startling fact that in every instance they arose from a Divine all powerful overwhelming influx of Spiritual gifts, being abnormally developed in the persons of unlettered individuals, who were so entirely ignorant of their nature and origin, that they were frequently misused, or applied in opposition to the Existing Church, which has ever held that the use of the Divine Mysteries or Communion with Saints, is the Sacred right of those upon whom the Church bestows Holy Orders. It will thus be demonstrated, that the Church errs gravely when Holy Orders are bestowed upon others than those whom God has especially endowed with Psychic faculties, for the purpose of receiving direct, visible and audible communion with the Celestial heavens and its inhabitants. These Divine gifts develop and are manifested among the people: the masses recognise them as their best guides to heavenly mansions, because they prove to the mourner and the hopelessly bereaved, that their dearly beloved ones stand before them, and though not visible to their unopened eyes, others can see them, hear them, can photograph them, get

letters from them in their own not-to-be-mistaken hand-writing, and can convey to them from the Spirit, all sorts of treasured reminiscences which none but the loved one could give.

The dignitaries of the Church resent this usurpation of their sacred office by laymen, and instead of turning their attention to, and recognising that these Spiritually gifted ones are the natural Levites of the earth, and possess by the Unerring hand of Nature the talents fitted for the transmission of the angels' messages to men, and that they should be educated for their sacred office, and jealously guarded from scoffers and curiosity-mongers, they see only the loss of personal office to themselves and posterity, so, industriously set themselves to oppose this on-rush of the Divine wave, and without attempting to carefully examine the matter they persistently condemn, till at last mistaken enthusiasm, zeal, and obstinate ignorance, carry them to lengths of persecution and cruelty, which mar the pages of Religious History, and hand down to posterity blots on the characters of otherwise good men, which eternity itself will scarcely eradicate.

These repentant souls from their more lofty heights see indications of the same increasing zeal surmounting the better and more Spiritual aspirations of the Religious bodies of the Nineteenth Century, and they wish to convey to the world at large, the words of these pages, in order that they may search for, and correct the evil; not by blind persecution, but by an intelligent investigation and cultivation of those higher Spiritual gifts, which marked the first public seance recorded in Holy Writ, on the day of Pentecost; the result of those private ones held by Jesus and his disciples in the upper room, where they were wont to lock the door for fear of the Jews.

The masses of mankind have educated themselves up to a point, wherein they are capable of doing their own thinking, on religious, as well as other subjects, Materialism, Agnos-

ticism, Atheism, Positivism are but transition stages along the necessary roads, which lead to Gnosticism or the Pauline School; in the present century called Spiritualism, whose advocates know of a truth from their own personal knowledge; that their dead have risen, and are actively, and intelligently carrying on the duties of their next phase of existence.

Neither should it be any marvel that this knowledge and experience has extended among all classes, good and bad, saint and sinner, teacher and pupil, the learned and ignorant, the rich and the poor:—all alike, have some mourned departed ones, and communications can be had from all, for is it not the office of the religions to lead man's thoughts from earth to heaven, by teaching the "Resurrection of the dead?" proved by the authority of examples given in their Sacred Scriptures of men who have returned with warnings, teachings, and advice? The rewards of Dives and Lazarus is an ever-recurring truth, in the experience of Spiritualists; if we but remove the idea, of the parched dry lips, of a burning, feverish conscience, from that of a material fiery hell, for but few people leave the earthly body without regrets, which their devouring love for those left behind, ever urges them to try to warn of, but alas! too often, they also suffer the same torments of conscientious regret, because of their indifference.

This — is the gulf, mediums, seers, and prophets are able to span, and carry messages to the thoughtless, five brethren more steeped in materialism, or questionable business relations than Dives himself; or to Rachel, hopelessly mourning for her children and refusing to be comforted, because they are not. Such people are not easily convinced that the higher and lower heavens are all round them, and yet these are the hard-headed, difficult-to-be-convinced classes which form the ranks calling themselves Spiritualists: because once convinced that their dead are risen, they are bold

and courageous in proclaiming it, even if in so doing they know they are courting persecution and ridicule.

Simple, ignorant, and even vicious folk can more easily discern a truth than the so-called "wise and prudent."

The former—the wise—have their schools to follow, the latter—the prudent—self-interests to consider.

Experience teaches us that there is an Evolution in Religion, as in all things else: every religion and each denomination of that religion, is the outcome of the phrenological development of the people who profess it. The warm, vital, and strongly marked motive temperaments of the Red Indians, Hindoo Dervishers, African Fetish worshippers, and the Pacific Islanders—is shown in the mode of conducting their religious services.

A modified form of this temperament can be traced in the English Ranting Methodists, now nearly replaced by the Salvationists.

The gradual refining and toning down of the boisterous in the services of the intermediate denominations, till we arrive at the orderly, unemotional High Church Congregation, where the vital and motive temperaments are overpowered, and well under the sway of the mental, is vividly apparent in the artistic taste, luxurious ease, and undemonstrative reserve which characterises their churches and modes of worship.

Place a High Churchman in a Salvation Barracks, and the excessive energy which their superior physical health and strength, throws into all they say and do, would probably so jar upon his nerves, and keen sensibilities, as to appear little short of sacrilege, forgetting to allow that this extreme energy and noise is carried into every act of their lives.

On the other hand, a Salvationist in a High Church, would be equally out of place, and as incapable of forming

a correct judgment of the motives of the congregation, the artistic dreaminess of the place would so lull sight and sense, that before long, sleep would be welcomed in preference to the cold, unsociable quiet of the worshippers.

A mental and aspirational mode of worship to this useful class of hewers of wood and drawers of water is totally unknown.

The intermediate denominations seem to possess, by reason of phrenological formations, neither the extreme physical zeal of the one, nor the extreme mental bias of the other.

The Spiritualist on the other hand possesses the equally balanced mental motive and vital temperament,—which avoids the extremes of both the foregoing types and evolves from all the religious denominations all over the world, a set of logical thinkers, who have *knowledge as the basis* of their belief.

They have sufficient mentality to be able to do their own thinking, sufficient motive to follow the ground traversed by those who pose as authorities, and sufficient vitality to courageously accept that which they have personally proved to be true, and proclaim it, however much opposed by those who have not had the same steady bold capacity.

We gather from communications and the foregoing investigations that there are cycles of re-births (not on the earth previously inhabited) but stages of progression upwards and onwards. The Theosophical theory of Karma (or present ills being the compensating results of evils perpetrated during the last life on earth) is quite unknown to any Spirits named and consulted by the Recorder in these pages. They know of no Karma beyond the one of hereditary ancestry, wherein the lustful, selfish, or vicious parent entails an enfeebled body, or inharmonious brain organism on their offspring, for their child's Spirit to contend with. This we learn is the only origin and perpetuation of evil on the earth. The world

called earth has known many *avatars* (saviours) besides the Christian one—neither will he be the last. The Earthites are not sufficiently purified to do without their periodical Saviours, to work the necessary revolutions which result in evolution.

When these periodical Saviours are not necessary, man will then have learned how to receive individually, and follow the advice and leading of the Angels.

"I know that through the dismal night,
A Spirit robed in purest white,
Is walking, veiled from mortal sight;

A figure which I cannot see,
And yet it's hand all tenderly
Is in my own, and leadeth me.

I cannot see it, yet I know
The Spirit by my side. And lo!
It's light is with me as I go.

And though I stray in lands unknown,
That Spirit hand within my own,
Will never let me feel alone.

For when the way is dark and long,
And spectre forms around me throng,
To still my laugh, and hush my song.

When through a weary desert land,
I falter, and can scarcely stand,
I feel the comfort of that hand.

An inward light of love and peace,
That follows me, and will not cease,
But strengthens with a fond increase.

A light, that sometimes, when my tears
Are blinding me, with mist and fears—
Like an unclouded east appears.

What though there spreads a mist to hide,
The figure walking at my side—
The gulf is neither deep nor wide.

But when at last my journey done,
Shall bring the setting of the sun,
And end of labours here begun.

I know the close of life will be,
A sundered veil, when I shall see,
The Spirit Guardian leading me."

Knowledge of Spiritual laws will alone rend the veil of materialism and doubt, which hides the world of Spirits from the world of matter; then man will delight to walk and talk with angels, instead of, as now, questioning their existence: and the long looked for millenium will in very deed commence on earth.

Objections might be made as to the very trivial nature of the communications often received which mostly concern individuals and their mode of procedure, in reference to their daily duties, and their attitude to their fellowmen.—These communings may—and very possibly do, seem trivial to an uninterested listener, but they are of paramount importance to the personage addressed, and may be direct and clear answers to prayers wrung from swaying minds incapable of deciding which is the right course to take out of several, arising from diversity of opinion.

Does not Holy Writ detail equally trivial instances to these herein recorded.

After Jacob had deceived his father and brother, left his home in fear, and was wandering alone, along the weary road leading to his uncle's house—the Lord God of his father's family appeared to him, and promised to be with him and bring him back to his home in peace, and that he would also give to him the land on which he then lay.

Is not this trivial? Especially when to us Jacob appeared as a culprit who deserved rebuke, not blessing, yet the ultimate fulfilment of the promise shows that God judgeth not as man judgeth.—That the angels from heaven should interfere with the colour of the sheeps' fleece in order to keep faith with Jacob, seems more trivial still.

The sudden and transient appearance of the writing on the wall at Belshazzar's feast, is another fact deemed worth recording in the Sacred Scriptures, and this is of daily

occurrence in writing seances, where angels can write, but seldom speak, the message they wish to give to earth.

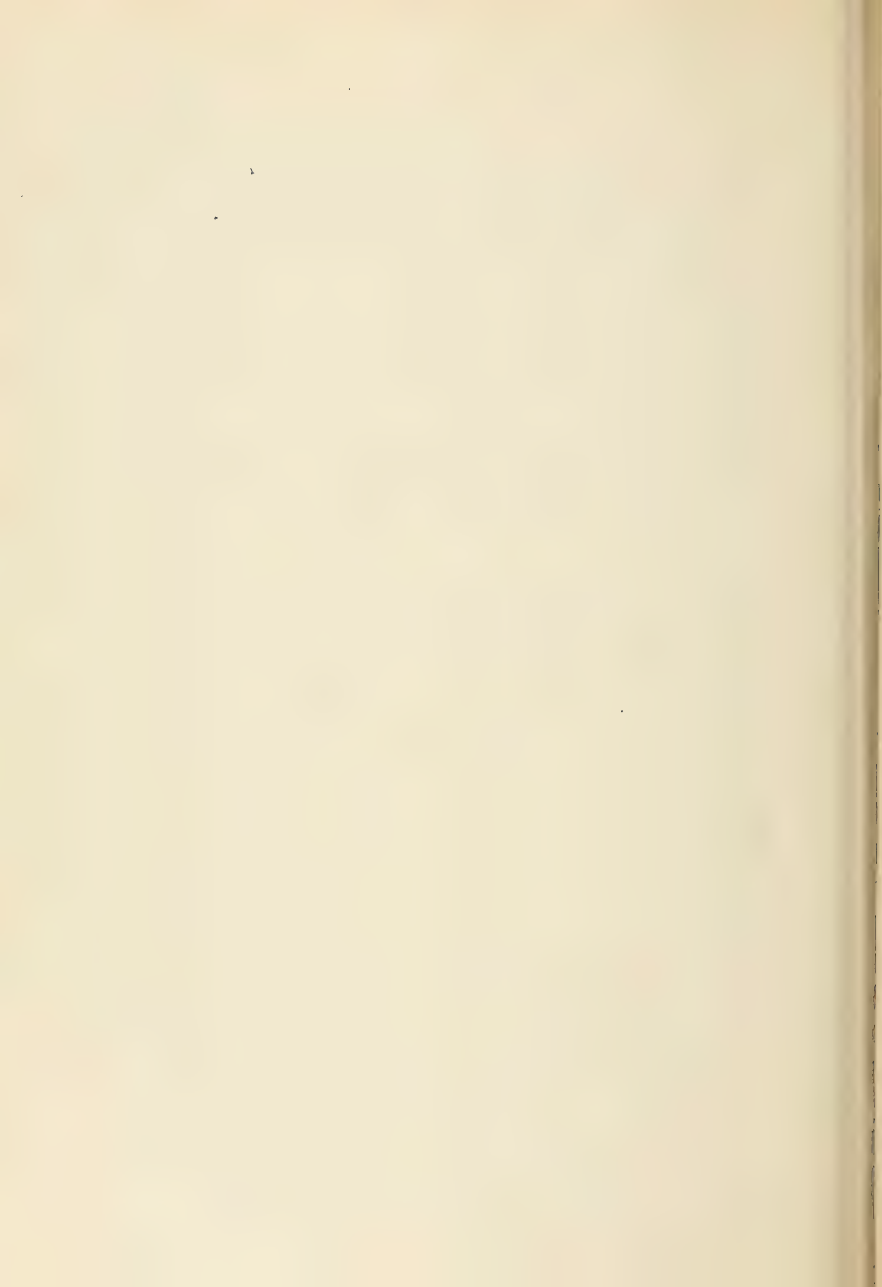
Again, why should the Bible relate that an angel appeared to Hagar and pointed out a spot where she would find water for her sick boy Ishmael, when man had shut her out from human sympathy, through the nature of the social wrong done to Sarah by her. God sees not as man sees. He commissions ministering Spirits to attend on all who deign to receive their kindly offices, good and bad alike.

We hover o'er the scenes of earth,
With blessings from the spheres;
We stimulate to harmless mirth,
The child of tender years;
We sanctify the lover's vow,
With many a holy thrill;
Of care and anguish smooth the brow,
And happiness instil
In minds, which faint amid the heat
Of earth's sad scene of woe;
In hearts which madly wildly beat
We cause a peace to flow,
And breathe a benediction sweet
On toiling man below,
AND YET OUR VOICE FALLS UNHEARD,
On many a human ear,
For though our purpose is to bless,
By banishing the fear
Of death, which mars the peace of man
While in this mundane sphere,
To scatter from his thoughts the ban
Of hell and demon's leer,—
THE PRIDE OF MAN doth oft refuse,
An angel's voice to hear,
And thus do men a blessing lose
From angels hovering near.

That an angel should appear to Gideon in order to inform him to go and fight the Midianites and he would be with him to conquer, and furthermore vouchsafed to give him as a sign fire from a rock to consume his meat and cakes, with two other signs in accordance with doubting Gideon's request, seems anything but the attitude a Nineteenth Century critic would expect from a Heavenly Messenger,

and yet the Sacred Writings not only record this, but many errands on which angels were sent quite as mundane, and apparently trivial. A man appeared to Manasah's wife when in the field and prophesied that she should become a mother, giving her instructions in reference to diet, mode of life, &c. She told her husband, who not only believed her, but prayed God that he might come again, the prayer was answered, and Manasah had the satisfaction of proving that the man was an angel from heaven. None but a Spiritualist, or one accustomed to hold, or was instructed in the possibility of holding communion with Angels, would believe his wife if she related such an adventure, yet the sequel proved the Angel correct, and the child (Samson) as prophesied.

Gleam ix.



Conclusions.

"Who dares to seek within the veil,
That mental meed that saints afford,
Must needs in heed, be of such mould,
That when convinced, he goes with bold
And fearless heart, in pure accord,
With sacred sanction from the Lord,
And tells the world the glorious tale."

Director.



THE good kings of Israel were in the habit of having well proven instances of the audible and visible leadings of Providential Angels carefully preserved within the Sacred walls of the temple, and it is from these Divinely treasured documents that the Hebrew Scriptures were collected; a translation of these, together with fragmentary records of the visible and audible outpouring of the Spiritual agencies of *the* Holy Ghost — instead of Holy Ghosts) which followed the teachings of the lowly Nazarine, constitute the Protestant Bible. A careful examination of these records, show that the recipients of these Invisible companions, were of humble origin, born to hard work, misunderstandings and sorrow; of lowly mind, sympathetic with sin and sinners; because more occupied with their own failings than those of others. Their Wise Unseen Lords teach them to know that the erring

are often more sinned against by their progenitors and condemners than actually sinning themselves. This gives them a love for all mankind good and bad alike, imitating their noble Exemplar who was often denounced by the Pharisees when found eating and drinking with Sinners and Publicans. Pharisees are unable to perceive that the humble-minded sinners' friends are about their Father's business. Gideon, Daniel, Moses, Joseph, Mordecai, and Jesus were all of humble birth, lowly in mind; and if wealth and honour were bestowed upon them, they had too entirely given themselves up to the Guidance of the Masters who visited them in the Glory Paths leading from the heavens, to be tempted to place any value upon the fleeting pleasures of the world and the flesh: this wealth like themselves they dedicated to the Lord and his Service.

Why should not the direct interpositions of Providence be tabulated for preservation in the Sacred Buildings of to-day? Divine leading has never ceased; Man may cease to desire Divine guidance, but God has never ceased to guide those who are willing to be guided. There is no occasion for men to question, cavil, and waste precious time debating as to whether the miracles of the Old Book are possible or impossible, when they are being repeated daily in the lives of individuals, who, like Noah of old, fear not the scoffing voices of those who are too much wedded to the pleasures of sense, to listen to the warning voice of the illumined seer; who, full of sympathetic love, would fain save individuals from coming ills, by kindly warnings; vexing their righteous souls with unappreciated yearnings for those of wrong doers.

It is plainly stated in Holy Writ that the father of Jesus Christ was a ghost,—a Holy Ghost. This being so, light is thrown on the origin of the white or Jewish race, taken in conjunction with the experiences of the modern seance room. From the simple statements made in Genesis,

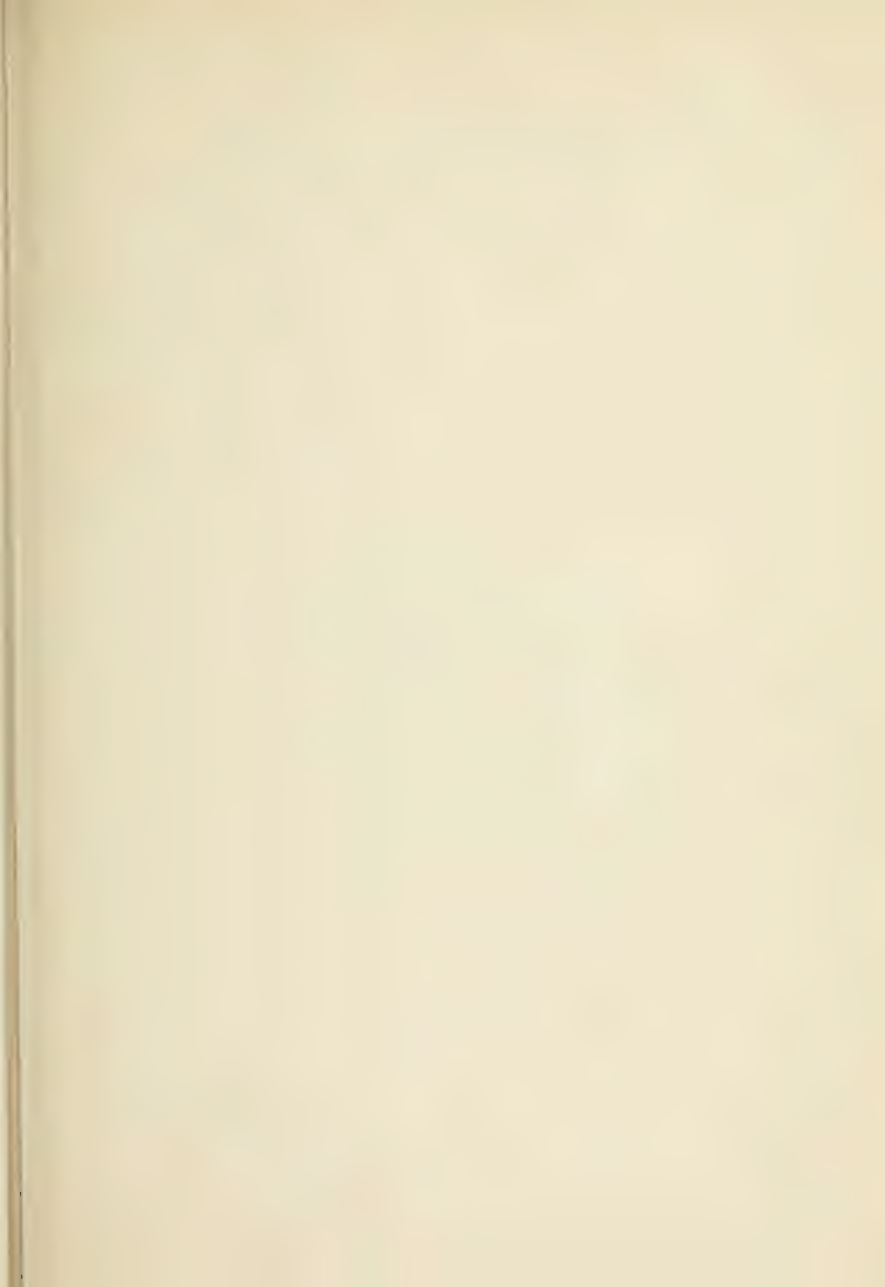
it is plainly apparent to the initiated, that Eve was a materialized Spirit, a ghost, materialized from psychoplasm taken from Adam's ribs, when God caused a deep sleep to fall upon him, clearly identical with the entranced state of a materialized medium. Whether Adam was originally a ghost or not, Sacred histories say not, but this is the most feasible origin of the first man and woman on earth; he being thus a veritable son of God, would account for "The Fall" of Spirit into matter. Contact of the sexes on earth introduced them to temptation, and brought them the knowledge of *EVIL* as well as good; the organ of generation is represented as the serpent which tempted Eve; this feasible explanation makes the peculiar nature of the consequences which followed the disobedience of Adam and Eve more reasonable than if their act had been one of an edible disobedience instead of a lustful one; for to this latter can be traced the origin of every ill that man is heir to.

Granting this to be the origin of the Adamic Jew, it is a noticeable fact that Jews are all white, and no matter where he may reside, or what his nationality may be, he never changes colour beyond the passing ordinary tan. The Jews of the present day are descended from only two tribes, the other ten tribes are scattered over the earth, and according to prophecy were to become more numerous than the sands on the sea shore; this can be applied to the white man only, for no other race has fulfilled this prophecy so fully.

We apply the term "Jewish" to those races *in toto* which are now known as Circassian, for we have no very ancient record of white men other than the Bible. This is the only account revealed to earth of the white man's origin, and it is sufficient to justify our adoption of the term Jewish in relation to all people, beside the Ethiopian, Egyptian, Mongolian, and the Indian, together with the natives of those islands adjacent to the continents.

If Adam were a red man, and if during the trance condition, one of a new order of beings was materialized from his side,—just as is the case with materialized Spirits to this day well known to the initiates of the Sacred Mysteries, and experienced by many modern Spiritualists;—what was there to deter—as the result of an union between the red man, and the angelic being Eve—her choice, in finally remaining in contact with matter, and as a consequence the *CREATION* of a superior race of beings,—of white colour—which has ultimated through dispersion and exogamy in the Circassian race, and multiplied as the sands on the sea-shore.

We advance this idea not dogmatically but as a shaft of light to those earnest thoughtful minds, who love to study the origin of types and races.



THE NARRATIVE OF THE LADY

Gleam X.

What is Astrology.

"Knowledge, by favour sent

Down from the empyrean, to forewarn us timely." *Milton.*

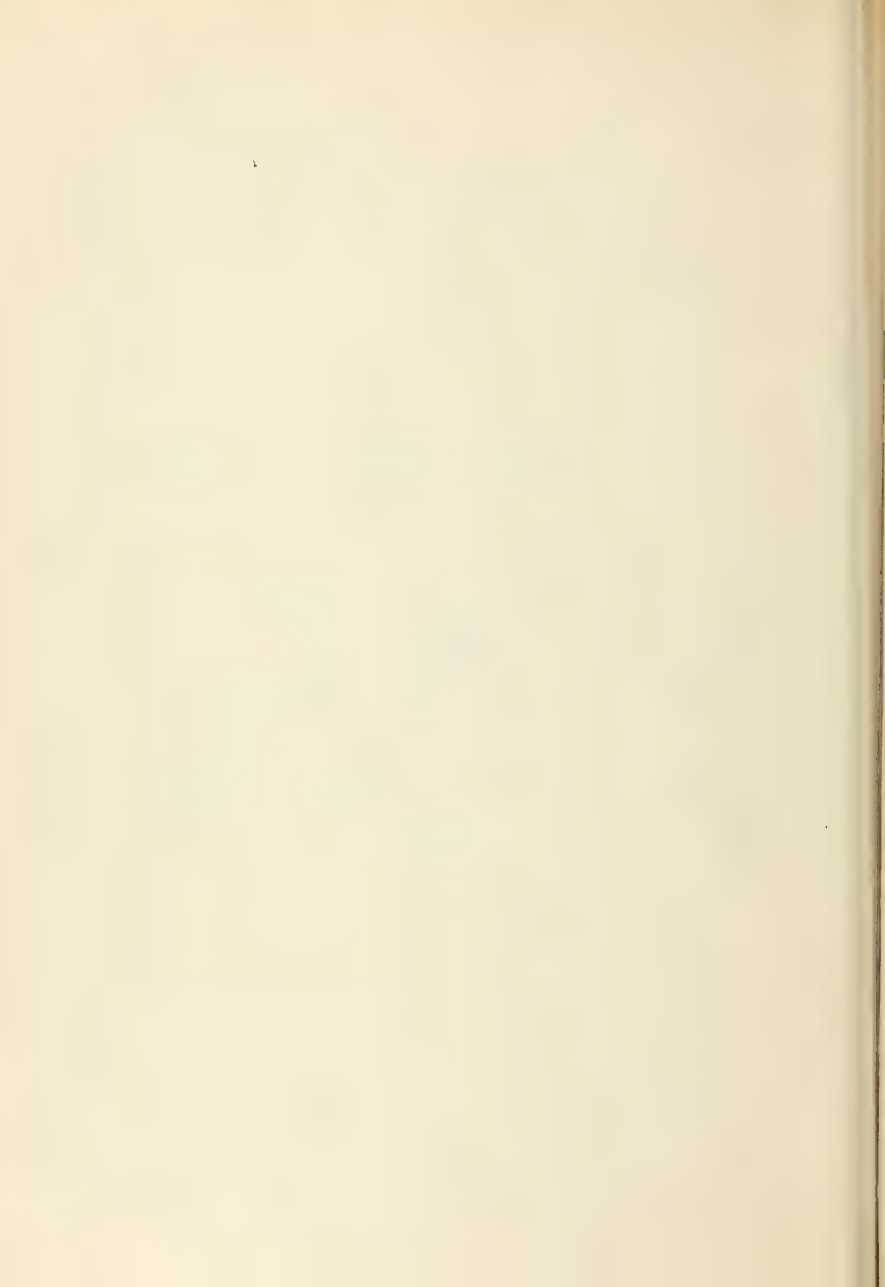
"The stars in their courses fought against Sisera."

Hebrew Scriptures. Judges v. 20.

"Can'st thou bind the sweet influences of Pleiades, or loose the bands of
Orien?"

Can'st thou bring forth Mazzaroth in his season, or can'st thou guide
Arcturus with his sons?"

Job xxxviii. 31, 32.



ASTROLOGY.

Man is an epitome of all below and a focus for all above. *The Director.*

"Astrology is an attainment of the contingency and events of futurity from a natural cause, implanted in the motion and influence of the spheres, which it is at once honourable and praiseworthy to study." *Sibley.*



SO we find the action of the stars on man are simply *agents*, and the elements of which his BODY is composed subjects of the same, so we find that *as* they are situated in the outward world at the time of birth, either as to *strength* or *weakness*, so shall be the inward weakness or vigour of the vital parts of the man born under them. In this action of the stars upon man, it leaves the will of the SOUL totally unconstrained, while the body or corruptible part ONLY is influenced, which allures and attracts the WILL, and, as observation and experience shows us, too commonly leads it captive to all the excesses and intemperances of the material passions.

But as this is the utmost effect the force of the stars, or the power of the elements is found to produce on our nature; so the doctrine of Astrology goes no further than to define and explain them through all the tracks of occult

speculation and science, just as that of physis aspires after the *cure* of physical maladies.

From personal study and observation we know Astrology to be a true science, based on mathematical calculations; if the figures of the nativity are computed properly, the events predicted will as certainly take place at the times calculated, as does the eclipse of the Moon; the rising and setting of the Sun, and the re-appearance and position of Comets. The study of the effects of the Sun, Moon, and Comets is the easiest branch of Astrology, and because the results, the effects of these large orbs bring about, can be seen without study, this branch is universally acknowledged. The same geometrical deductions which with certainty can predict the one, can also predict from the other.

"Astrology is to exact Astronomy what Psychology is to exact Physiology. In Astrology and Psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent Spirit."

Isis Unveiled.

Every thing in nature moves in cycles—cycles within cycles—wheels within wheels—and tends to repeat itself. Astrology and Astronomy are the same science, the latter is exoteric, the former esoteric, and is applied to the observation of the Sun, Moon, Planets, and Comets, and includes the effects of these orbs upon man, who, formed of the same elements is subject to the same laws of which the planets being larger form indices.

Man's body is an epitome of the earth, and therefore contains something of everything of which it is composed, in varying proportions; in this way they become batteries for the rays emitted from all larger and more powerful bodies in Creation, and thus generate a variety of forces. Everyone realizes that the Sun emits a different kind of force to what the Moon does, and that both affect man, if the large orbs, why not the smaller ones? One man's mind affects,

alters and regulates another man's mind; yet man is small compared to a star: in this kind of magnetic influence distance is of no account as we hope to make apparent.

If in the nativity of a person born near noon the ☉ (Sun) is found to be unafflicted by cross rays from other orbs, and to receive favourable aspects of the benefics ♃ (Jupiter) and ♀ (Venus), who are also found to be unafflicted by the other stellar bodies, especially if at the same time they or the ☉ (Sun) should be in Cardinal signs in the tenth heaven of the Nativity, that person is born to become a Teacher of Men, both by example and precept, and his achievements are sure to receive the notice of Royalty, with the honour and respect of his fellow-men either during his life on earth or after, no matter how lowly his station in life may have been. He is a *special vessel* built up by *Nature* to convey to men *special Truths* direct from the *Divine Fountain of Truth and Wisdom*.

Each of the planets emits a totally different quality of force and when projected against the forces generated in man's chemical composition from ☉ + ☿ cross angles, ills and crosses are the lot of the person born at the time the heavenly orbs were in such opposing juxtaposition. If the ☾ (Moon) configure in such cross aspects the evils are from without, arising from the external world, and unavoidable contact with it: they are apparent only, not real, and disappear with the death of the body; but if the ☉ (Sun) is at cross angular distances with planets, especially afflicted planets, the evils arise from within, are premeditated, prenatal, or deserved, and last beyond time, unless conscious efforts are made to counteract these evils, by taking advantage of the trine, or harmonious flow of these forces.

This is the Astrological symbol of the Trinity and the Cross.

• See Plate of Diagrams.

The real object of the study of Astrology is to show the "times" in a persons life: when to perform an act, and when to withhold from such performance: the times to counteract the evils one is born to, and the times to court the good indicated by a knowledge of an individual's nativity. There is a time for every purpose under the Sun says Solomon the Wise King.

"A time to laugh,
A time to cry,
A time to live,
A time to die."

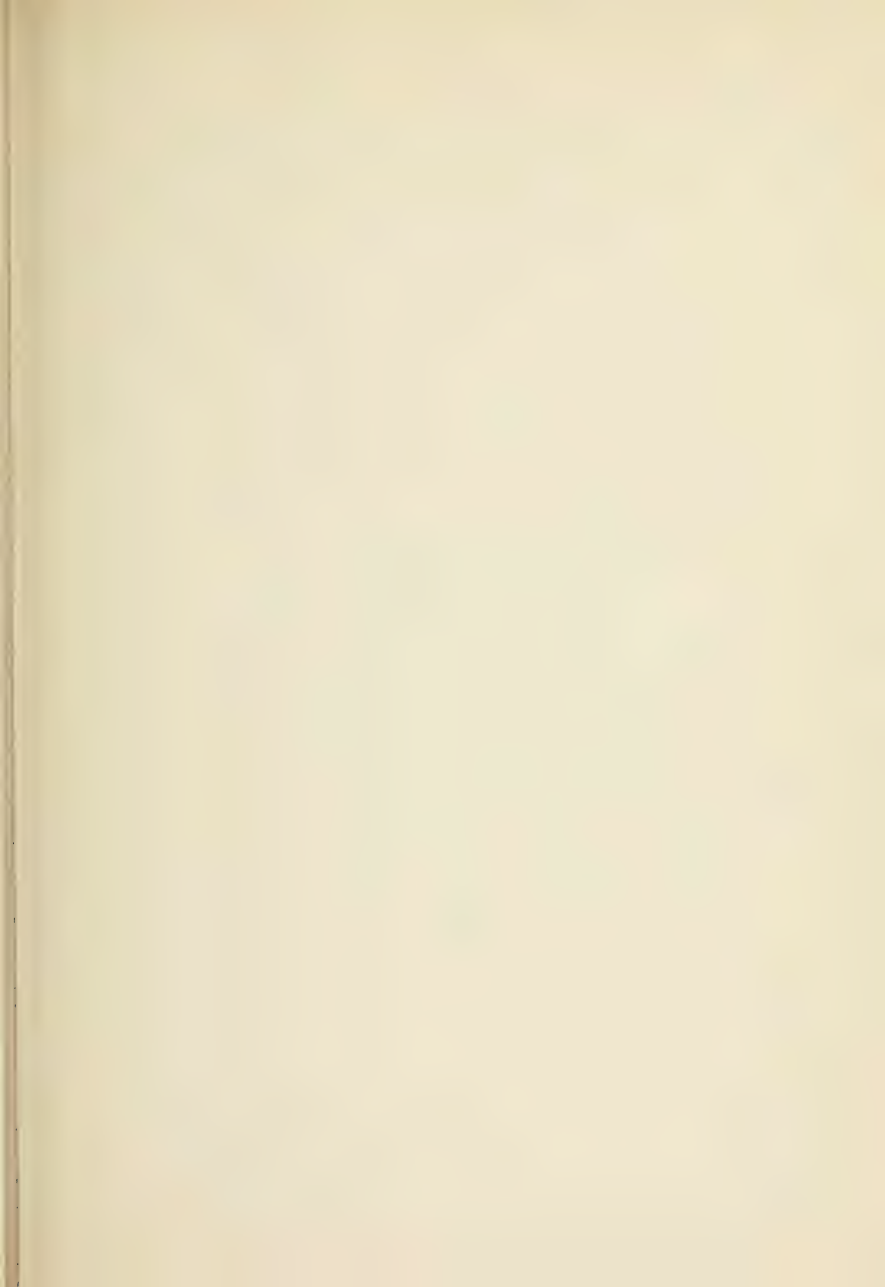
"A time when the way through life seems new,
A time when the sunlight streameth wide,
A time when a veil obscures our view,
A time when that veil is drawn aside."

Director.

They (Astrologers) marked the influence and observed the power
Of every sign, and every fatal hour,
What tempers they bestowed, what fortune gave,
Who was born a king—who doomed a slave.

Mamilius Catus.

The effects of these influences are as varied as the events which make up the total of what we term life. Thus (♄) Saturn's rays have the power to generate cold and moisture, producing melancholy, malicious thoughts, secret revenge, scheming, planning, &c. If (♄) Saturn's rays are directed from a powerful angle, at the time a person was born the above effects will show themselves in the disposition of that person, in a marked manner; every time Saturn's rays are directed to the same spot or angular aspect, and only at such times will the effect be potent. Whereas if (♃) Jupiter's rays were the most pronounced at the time of birth they produce a natural brightness, joviality, heartiness, truth, magnanimity, health, and forgetfulness of injuries; the effects of these rays *unmixed by cross aspects* are produced in a marked degree every time the planet aspects an angle.



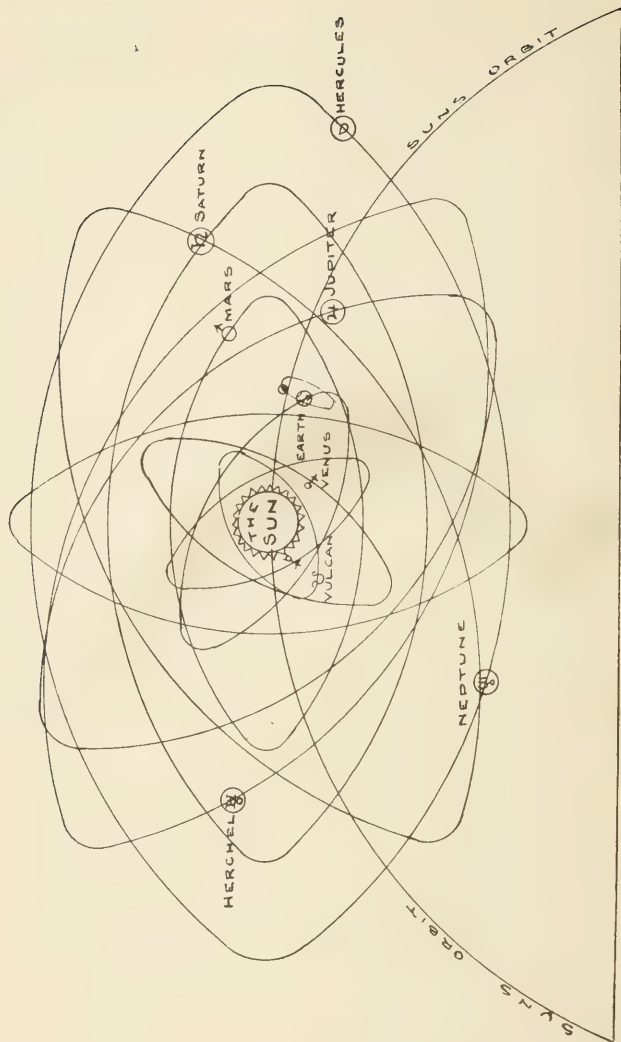


DIAGRAM:—Showing the Planets now within the Sun's Orbit around Alcyon.

If both these planets cast rays, both have a certain power, and the rays of the one will intensify or counteract the rays of the other in proportion to the strength of their position: a study of the potency of these rays, and the times their influence will be felt most in comparison with the harmonious, or discordant rays which the Sun, Moon, and other stellar orbs shed upon the individual at the nativity, is the work which occupies the Astrologer.

"Astrology is a science as infallible as Astronomy itself, with this condition however, that its interpreters must be equally infallible; and it is this condition (however *Sine qua non*, so very difficult of realization) that has always proved a stumbling block to both."—*Isis Unveiled*.

It is the first breath an infant draws, charged with the forces, generated from rays then reigning, which indelibly stamps upon its organism the possibilities of the future. A study of these forces in no way results in the doctrine of fatality, but simply shows a natural predisposition to this or that, which is to be over-ruled and intelligently directed by Spiritual forces on the Esoteric planisphere: a knowledge of the strong and weak points in disposition, health and fortune, with the times it is necessary to be on guard is all the Science of Astrology aims at. A skilled engineer by knowledge, industry and perseverance is able to turn the direction of a stream from its natural bed into quite a different course; without the engineer's knowledge and efforts, the stream would flow on according to its natural inclination, regardless of its disastrous effects to life and property. Without the power a knowledge of Astrology gives, men follow their natural bent, even when it is to the disadvantage of themselves and all around them, and what is worse, through ignorance of the fact that there is a *proper time* when the *greatest* good may be transmitted in the exercise of every function of Nature, intending parents oftener transmit the evil than

the *good* effects to posterity, thereby multiplying the evils instead of diminishing them for unborn generations.

Nothing apart from Diety can exist without form, therefore harmony and discord must possess forms: these forms are angular, the more perfect and complete the angle the greater the influence it exerts on material bodies. The symbol of discord is a (x),* the symbol of harmony a (Δ).

When the polarization of forces which result in the crystallization of a human body, strike each other from two or more opposing points in the heavens, the magnetic and electric forces—(two modes of action of the same force)—are directed crossways from opposing angles, and they cause a commotion which is detrimental to the native. This is the most ancient and true explanation of the origin of the Religious cross, and results in a square (+)* the expression of sorrow. The harmonious rays cannot oppose each other from any angle but impinge, and like two rivers meeting, flow on with their united harmonies (Δ). Astrology is thus seen to be the geometrical expression of sorrow and joy in its exoteric form, the æsoteric form which only few astrologers attain to, reveals the ORIGIN and CAUSE of this sorrow or joy, the key to the Sacred Mysteries, this key can only be obtained by those who traverse the narrow self-sacrificing road which leads to the SCIENCE OF RELIGION and the LIGHT OF WISDOM.

Each planet radiates a separate complexion or colour, which the sun receives in focus, and transmits, with chemical alterations to smaller bodies; these alterations take place within the halo round the body; and just as a prism can separate these colours, so is the science of Astrology able to analyze the influence they have on the bodies and minds of mankind.

* See Plate of Diagrams.

Not only does each planet transmit a colour specially generated within itself, but each planet transmits to earth the necessary force for the manifestation of one or other of the physical senses. As we are now nearing the dawn of the sixth cycle, so the influence of (U) Uranus, whom the ancients called Ouranous, the father of Saturn, has entered into the circle of the Solar System (*see diagram*), and is manifesting gradually in mankind a sixth sense, or a Spiritual perception. Positive Science too is perceiving a colour in the prismatic spectrum beyond the violet which had not previously been considered.

Neptune's influence is at present only exerted on insulated individuals, but these few know, and can predict that his influence on the Earthite in the seventh cycle, will have as refining and purifying an influence on love and marriage, lifting it from the sensual and physical plane to that of the mental and Spiritual, just as the influence Hershell's (H) rays have effected on the intellectual faculties, compelling man to do his own thinking on all subjects, religion included. *Note* a child at twelve years of age has more intellectual advantages than his progenitors had at maturity, yet the influence of this planet is at present only embryonic, and will bear him on the ascending arc from the Iron Age, Godward again.

The religious aspect of Astrology is Universal, it embraces every religion and creed known to the earth man, and while it shows that each man can but grasp mentally a bit—a small bit—of the Universal Religious Plan during the fifth era, it demonstrates by means of the () the (Δ) and their subdivisions the direction from which the celestial influx flows to the body, and determines the kind of views the native is capable of grasping to the exclusion of others.

All persons will not be able to unite in one Universal Religion throughout the earth's dominions until the close of the seventh cycle. There is yet another planet (Hercules)

which in the pathway of our sun will exert its influence on man before the long-looked-for millenium will reign. Every person will then be in the full possession of psychic and physical senses; wars, revolutions, and persecutions will mark the road at every upward advancing step, but *then*, when this point is reached, all wars will cease, and the lion will lie down with the lamb; the united forces of two sides of the zodiacal trinity of harmony, (♌) Leo and (♈) Aries will impinge, and, fork like, flow on with increased power, (♊) exerting by radiation their harmonious influence on all men, both materially and Spiritually.

The celestial, the angelic, the arc-angelic, and the seraphic heavens will be opened to man, for then all will *know* from the least to the greatest, that men and angels walk and talk naturally together.

Astrology is a material science, and its practical use is limited; but to the Divinely illumined soul it becomes a prophetic angel of light, and a natural focus for the Esoteric rays of Divinity.

Astrology is a purely mathematical and physical science, based on the fact that dense bodies at angles receive each other's rays.

The nativity of an individual is cast by a careful consideration of the aspects formed by the various heavenly bodies in the particular latitude, where, and at the time, the advent into this world is made by that individual.

From the moment of birth the infant becomes in itself (*i.e.* its body) a battery, and whenever complete aspects are formed (similar to those at birth) in the heavens—the body of that individual being material, or composed of physical elements—an electricity is unconsciously generated, varying in nature according to the planet emitting the rays, which has its effect in the life of that person, by producing those changes in circumstances, temper, health, happiness, pain,

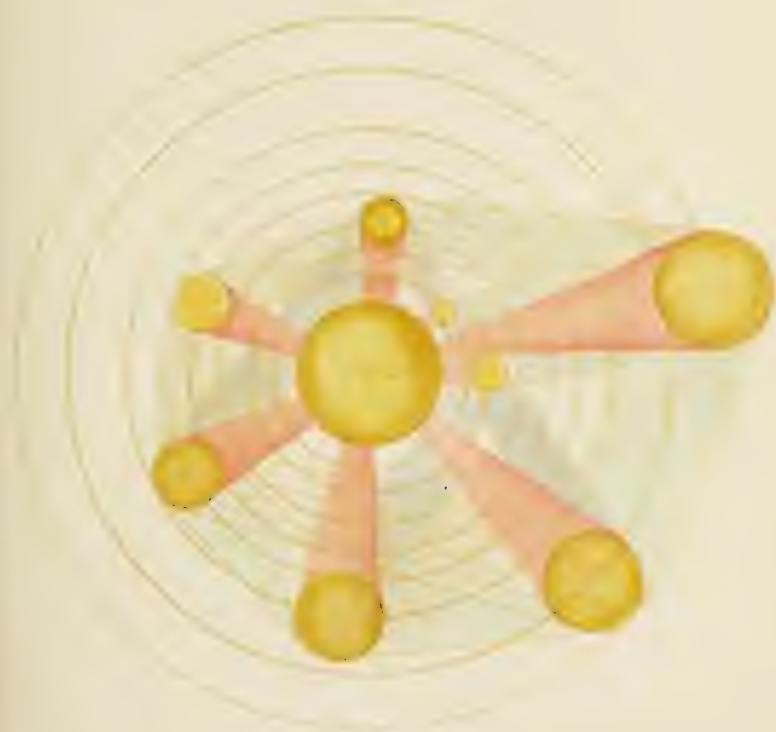


DIAGRAM Showing the relative positions of the various parts of the
 Human System, as they are connected by the
 various organs, and the various parts of the
 system, as they are connected by the various organs.

anxiety, and joy, which are sometimes so mysterious, uncalled for, sudden, unmerited, and withal welcome or unwelcome, which make up the phenomena called life.

The ancients gave much thought and observation to the science of Astrology; all men of learning made it a speciality, hence their greater accuracy than in this hurrying age, when it is studied merely as a pastime.

There is no incentive to the modern student of Astral lore, in these sceptical times, to observe much beyond his own nativity, and those who directly concern him; and even these take up the study more to satisfy a natural inquiry, as to whether Noah, Daniel, Samuel, and other admirable Bible Astrologers were really self-deluded, and Astrology a questionable science—as modern scientists teach;—or whether Astrology has exploded as a science from intellectual stupor and lack of native observation in applying it, amid the whirl of commercial life.

We should advise all to do their own thinking on this subject—to give their spare hours for a few years to the study of this Divine science, and then give their opinion to the world; but until they have, it is well for them to hold a Reverential silence, and not permit others to think for them, who possibly in their turn have never given an hour's thought to this time-honoured science, not even attempted to master its first principles. Are such capable of giving opinion? And what is it worth when given?

The same advice applies to those who would on the evidence of *others* condemn Spiritualism.

You may be sure when you hear a man who professes to have investigated Spiritualism, *and found it a fraud*, and its mediums impostors, that this investigator has heard truths from the Spirit world, in reference to his plotting, scheming, over-reaching, secretive, false life, that are far too true, for his diplomatic character *to get honour from men by the light*

of Spirit teaching (the true Spirit teaching), so with a high hand he strives to "put it down." Vain man! as if that which is of God can ever effectually be "put down?"

"If the name of Astrology fell into disrepute in Rome and elsewhere, it was owing to the *fraud* of those who wanted to make money by means of that which was part and parcel of the Sacred Science of the Mysteries, and ignorant of the latter, evolved a system based *entirely* upon mathematics, instead of on transcendental metaphysics, and having the physical Celestial bodies as its *upadhi* or material basis. Yet all persecutions notwithstanding, the number of adherents of Astrology among the most intellectual and scientific minds was always very great. If Cardan and Kelper were among its ardent supporters then its later votaries have nothing to blush for, even in its now imperfect and distorted form."—*Theosophical Glossary*.

From a review of the works left by ancient literary lights we find frequent mention made of the Science in such form as to prove that they not only understood its teachings, but firmly relied on the occult predictions deducted therefrom. Daniel owed his honours and position in the king's palace to his superior skill in judging from the Astrological signs of the stars.

"Full often learn the art to know,
Of future weal and future woe,
By word or sign or star."

Scott.

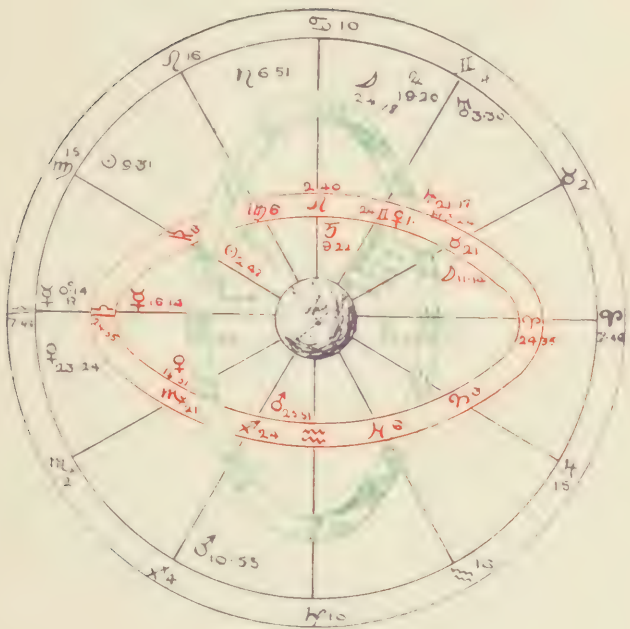
The father of English poets writes—

"For in the stars, clearer than in a glass
Is written God wot, whoso could rede,
The death of every man, withouten drede."

Chaucer.

Dante termed Astrology

THE NATIVITY OF T. S. W.



DATE OF BIRTH: SEPTEMBER 2ND, 1853, 6 A.M.
DATE OF DEATH: MAY 5TH, 1881, 3 P.M.

"Heaven's golden alphabet,
Which he who runs may read
The virtue and motion of the sacred orbs;
As mallet by the workman's hand, must need
By blessed movers be inspired."

Dante.

Diseases which are attended with inflammation and fever have always been found to fall to the lot of those who were born when Mars was prominent and badly afflicted; the illnesses come when Mars by progressive motion comes into cross aspect with the afflicting planet or planets, and so on with all the other orbs.

When Mars is unafflicted by cross rays at birth it gives energy, vitality, and power to assume leadership.

Oh! star of strength! I see thee stand
And smile upon my pain.

Longfellow.

The stars o'er man's poor trivial body ride,
And raise or lower it easier than a tide,
In the eternal volume of the sky,
The stars displayed, are characters on high,
Where man may read his future and his fate,
If dim the tale seem,—'tis his sunken state,
Unfit by sin, that bright page to descry,
Writ by the finger of the Deity.

Milton.

.....And taught the fixed
Their influence malignant when to shower.

Milton.

Gleam xi.

"Add to your faith knowledge "

St. Paul.

Psychic Photography.

"From Sources of little worth come the precious things of earth."

Buddhist Scriptures.



He who gains knowledge of the Universe, by means of his soul travelling directly to the Cause of things, is alone the world's True Teacher.

A man lazily watching the lid of the tea kettle, received knowledge from the Universal Fountain which was destined to revolutionize the methods of locomotion throughout the entire world.

The school men who build up systems of external knowledge from text books, deem the Soul Illumined discoveries of the unworldly and physically-lazy dreamers as the presumptuous ravings of silly lunatics; as such, Newton was incarcerated in a mad-house.

The world's greatest benefactors are always persecuted by their would-be-wise contemporaries. These see only their pet theories and self interests at stake; those lose sight of "their own small interests," in their sympathetic desire to benefit Universal mankind.

Who but the Divinely-Inspired observer himself ever

thought that the apparently insignificant observation of a dimly outlined flower on a stone would ultimately develop into the beautiful art called Daguerreotype, again lately improved into Photography in its now many phases of reproduction.

In order to prove that trifles are not to be scoffed at, we could if space permitted demonstrate that from trifles the radical changes in history and the destiny of nations have arisen; in passing we merely call attention to the fact and leave the student to search himself for proof of the statement: both memory and history will doubtless call to his attention many illustrations of this truth.

It is not without much thought, observation, and Interior Illumination that we present to the notice of those who see, that from small beginnings come great results, the most marvellous of our investigations in the occult realm of Nature's Revelations.

Religiously following the interior prompting which the present day schools discard as "*Imagination*," and which they relegate to a high, not-to-be-cleared shelf, among the dust and cobwebs of neglect, we have attempted to reduce this litter from experimental chaos into some kind of scientific order, and we now present it to our readers for present information; and future generations to enlarge and build a Spiritual Demonstrating Science upon.

Most photographers during the development of their plates, have occasionally had what they call "fogged plates;" they have not expended much time, if any, in attempting to ascertain the cause of the fog: as far as they know they have taken the same precautions to prevent fog as in the manipulation of previous plates; still while developing packet after packet of excellent make, one or more is cloudy, the image is not clear, and in some cases not discernible at all; in these latter cases the busy photographer has no time

to waste, he writes for his customer to give him another sitting, and the plate-maker is mathematized for turning out bad ones. "It cannot be the drugs," he argues, "because the rest of the plates are all right, neither can it be the light, the operator, nor the developer, for if such were the case all the negatives would suffer alike.

In the light which we may throw on these irregular productions, we suggest that these plates should be completed, printed from, and however ridiculous, unskilful, or inartistic the results, that they should be lodged with the President of the local Photographic Society, and even if not understood or appreciated that they should be preserved among the valuables of that Society. Should a human form appear in the mist, no matter how indistinct, we advise that the Photographer should communicate privately with his customer, ascertain if such a form was, or is known to them, consult his customer's wishes as to whether the fact should be made public beyond the Society and act accordingly.

It is now about twenty years since the Revelations of Psychic Photography caused a rumbling in the ground upon which the nineteenth century materialist rested—a rumbling prophetic—indicative of the earthquake shock which is to overthrow the deductions of material science. If the testimony of truthful, honest, prominent men and women of all ages is needed to corroborate the experiments herein given, they will be found in the writings of such learned occult investigators as the late Stainton Moses, M.A., Mrs. E. H. Britten, and others.

In these pages we intend to confine ourselves to our own experiences and hold ourselves responsible for the verity of all herein recorded.

When the voice purporting to be the lady's dead lover advised her to go to a photographers for her portrait, and he would try to come on the plate also, and prove to her in

this way that he was risen, though Unseen; she concluded that any photographer would do, and accordingly went to one close at hand, stating her object, and requesting that several plates might be exposed if there should be nothing on the first. Accordingly four plates were exposed in the presence of two clairvoyants and the operator; both clairvoyants saw the Spirit standing by the side of the lady, but the development of the plate showed nothing but the lady herself. The photographer, not believing in the existence of ghosts, did not seem disposed to pursue the experiments further, and so the matter dropped as far as the photographer and the lady were concerned, but not so the Spirit, who, at a subsequent seance, advised her to learn photography herself, so that he might have the opportunity of demonstrating his continued existence by this means, and give her this incontestable proof to clear away any doubt which might hereafter arise through conversation with modern Sadducees.

This she resolved to do, and spoke to several friends one after the other who were amateur photographers, with the endeavour to solicit their interest, co-operation, and services as teacher, but one and all treated her as we are apt to treat a harmless lunatic, or a child who wants impossible toys.

So once more she was compelled to take refuge in QUIETNESS AND CONFIDENCE, realizing that if it were God's will that this experience should be hers, it would come; and at the proper time her eyes would be opened to the ways and means of acquiring it. With these resigned thoughts the matter again dropped.

Circumstances, other interests and the mixed elements introduced by the various minds who attended the open seances, prevented the subject being brought forward, therefore it was with some surprise, that she heard about six months after, a strange voice from the Unseen addressing her with

these words "Go to J—, P—, artist, P—, Road—, H—, he will teach you photography."

As this was a part of the town she was unacquainted with and the name in no way familiar, it was with mingled feelings of hope, curiosity, expectancy, and fear, that she set out next day in search of the address; much to her relief this was correct, and almost before she was aware of it, she found herself standing face to face with a delicate sensitive man of few words, whose eyes seemed to protrude and dance with an interior pleasure, which nothing in the extremely short interview seemed to warrant or give cause for.

"Are you Mr. J.—P—?"

"Yes."

"Do you understand photography?" (His home was a private house which gave no indication that he was a photographic artist.

"Yes."

"Will you undertake to give me lessons?"

"Yes."

"I may as well tell you that my object in learning is to see if it is possible to photograph a ghost, and I would rather tell you before-hand, so that if you object to this kind of thing on principle, you may not feel that I have deceived you."

"Yes," he again said, nodding with an air of satisfaction.

"Would it be convenient for you to come to my house next Tuesday at 3 p.m.?"

"Yes."

As there was nothing more to be said by the lady, and the artist seemed too much astonished to say anything, she handed him her address and took her departure, exceedingly well pleased to find that the voice of the Unseen had guided her aright so far. She knew now more forcibly than she

had ever known before in her life, was that she being "led by paths that she knew not of." Still the manner and lack of words which this remarkably meek man displayed was a puzzle which no amount of thinking seemed to solve.

Tuesday came, and at the close of the lesson when the lady made mention of the fee for his services, he seemed for the first time to find a command of words, the lesson had been entirely practical with no theory.

"No," he said, "I must take no money for my services; I knew you were coming to my house, but I did not know what for."

"Why? how did you know?"

"An Angel of Light such as I love to see came into the room where I was alone painting and said, 'There is a lady coming to see you, do not refuse what she asks, but take no money for your services; I will be with you.'"

"I see," the lady replied. "Are you acquainted with Spiritualism?"

"Yes, but I've not sat in a seance for twelve years."

"Why?"

"They"—meaning the ghosts of his dead friends and Spirits—"come and talk to me while I'm painting; they show me scenes to paint as well, and I like this better than going to seances to hear them: but it's been years now since I saw such a glorified Angel as the one who came to tell me you were coming, the light of his presence was so brilliant, that everything else in the room seemed dark for a long time after he had gone. I've seen him here to-day, the light he brings is almost too dazzling to see anything; but he's helping, and he told me he wanted you to do everything yourself after to-day."

"You'll come again next Tuesday I suppose?"

"If I'm alive nothing will keep me away, now I've commenced."

This outbreak of confidence threw much light on the Providential links which had led up to the realization of the desire expressed by the Spirit of the lady's lover; and was moreover a modern repetition of the Angel appearing to Paul, directing him to go to a street called "Straight," &c.

Could she do otherwise than feel, with such experiences as these, that she was being Divinely led in her present search after Truth and Knowledge? The certainty of this armed her with a calm courage to persevere, and that in the face of much opposition and persecution from those around her, both in public and in private life, with the result that she dare not do otherwise now than give to the world at large the results of experiments commenced for her own satisfaction only; but which we now feel certain should be studied by those who are in authority as Religious Teachers; for by it can be demonstrated the Proof not only of the Immortality of man's soul, but of the Resurrection of his Spiritual body, composed of essences, the refined elements of his former body, which is the *fac-simile* of the body laid in the grave, crumbling to dust, but as distinct from it as the invisible ether we call gas is, from the coal which gives it birth.

The dead body is not the man now the soul is withdrawn, neither is the coke coal, now the gas is withdrawn; the gas is invisible till ignited; the Soul is invisible till risen! That this Resurrection is *not* one great Universal One is incontestably demonstrated by Clairvoyance, Psychic Photography, and other phenomena.

Why in this progressive age should we trust to the experiences of the ancients for our proofs of Immortality and other Religious Teachings? Anything which happened less than eighteen hundred years ago in reference to Angelic Visitors is received with incredulity, scorn, and ridicule, by people who implicitly *profess* to believe similar records too old to be authenticated. The Angels are as ready to teach

unselfish aspirants now as ever, "Are they not all ministering Spirits sent forth to minister to those who shall be heirs of the kingdom?"

We are fully aware that an unbiased examination of this subject and the truths it unfolds, will greatly disturb the preconceived notions of the majority of men in reference to their beloved dead, even as it did our own, but if these notions are *sentiments* only, which cannot be substantiated by facts oft repeated, surely it should be the attitude of the wise to relinquish the *sentimental* for the *substantial* which the Light of Truth reveals, when the former is found to clash with the latter!

From this time, under the direction of Abdullah and his angelic messengers, our investigations assumed a more systematic and private form, we invited only those whom we found desired to make a study of the subject, and were prepared to make the *personal sacrifices and restraints* necessary to further this end. Other claims called first one, then another away, but we continued to sit at the feet of Abdullah, content with his guidance heavenward, and the teachings he continued to give until now. (See St. Luke, xviii, 29, 30.

The greatest shock we received from these Angelic Revelations was, that however good persons lived on earth, they do not become Angels all at once; just as a person was when he or she died, so were they when they rose, eternity was but a continuity of the life commenced here.

One's tastes, efforts, and aspirations here built up the state hereafter, by the essences evolved from thoughts and desires, every person has to pass through the several states of the seven heavens—called in this day the Progressive spheres; of these the Earth is the lowest or probationary sphere.

Under the direction and with the assistance of Abdullah

we have entertained and conversed with Spirits from these various heavens, but we have spoken to none, nor can we hear of any who have ever returned to earth as an infant. The information we get in reference to reincarnation, is that Spirits can reincarnate in trance mediums, and sensitives, and do so, often to the improvement of the sensitive person, but sometimes to their detriment, according to which of the heavens the Spirit visitor emanates from. Moreover this is the way and the *only* way in which disembodied man can progress upwards, by working out his own salvation through matter: in this way the sins and virtues of the fathers descend upon the children unto the third and fourth generation, not alone by means of an enfeebled or improved organization, but by the psychological interaction of Spirit upon man's brain organism, which is as natural as the attraction and repulsion of inanimate life.

During man's transit or evolution through the first four heavens, he is more or less associated with matter, and the things of this life which occupied his thoughts and aspirations when in possession of his body. It is the extremely characteristic and natural humanity of the communications, sometimes good and holy, and at others actuated with all the lower passions of hate and revenge which has led the religious world to denounce them as evil Spirits. When we realize that no Spirit can return *more evil than those we live with as men and women*, and "by their fruit we shall know them," we must exercise the same cautious discrimination in our communion with Spirits, as we do in our communication with our fellow men, remembering always, that so long as we are bent on Truth, Unselfishness, and Knowledge, no Spirit can approach us without the knowledge and sanction of our Divinely appointed Guardian Angels. Good desires and actions on our part keep these Potent Watchers ever near us, and if the "dwellers on the threshold" are permitted as

Spirits to approach us, it is for a wise and good end, for their and our Heavenly Fathers have permitted it for the extended and universal good. Our restless murmuring discontent under these trials brings its own punishment, and hurts none so much as ourselves; besides this the contented and happy usually avoid those who have no subject to converse upon but their magnified troubles.

Abdullah had intelligently explained to the lady that the death of her lover, which appeared to her an evil, had been foreordained for the good of both, and mankind at large. He explained that the guilty ever seek to transfer their short comings to the innocent, and by this means avert attention from themselves. He further showed that every movement and action in the tragical drama of her life had been under his guidance for a DIVINE END. An end for which this and every unjust event in her life had been preparing her, by gradually leading her to realize that the world at large were unable to credit their fellows with unselfish motives, hence the folly of trusting in men; in this way an inner reliance on the Almighty had been so firmly rooted as to enable her to sacrifice *everything* for Truth.

When the Christian Evidence Society hired halls and paid men to publicly condemn the lady and her researches as diabolical; the clergy in her neighbourhood preaching against Spiritualism from the pulpits; the press too denouncing her in long leaders; and public opinion very bitter against her, she heard the voice of her lover say, that he was deputed by Abdullah to direct her to shut up her house and go to the sea-side for the six summer months, to have no care for its safety, or for the additional expense it would entail, for he would regulate that, and place Spirits in charge who would see that the inside of the house was not disturbed. This removal he said was necessary to protect

her from an ignorant prejudiced class, whose malice her courageous love of Truth had brought upon her.

While contemplating on the possibility and material advisability of leaving home for so long, she received two letters, one from a clairvoyant doctor whom she had never seen, nor did she know any one who had. He therein described his sympathy with what she had passed through in her attempts to give her advanced knowledge to others, the effects it had had on her health, and urged her to take a prolonged absence from her home and work; he said he had seen and talked many times to one of the Spirits she had photographed.

The other was from another stranger, expressive of his sympathy enclosing a cheque (for an amount which would cover her travelling expenses) trusting that she would allow nothing to prevent her continuing to develop so rare a gift as the one she was in the possession of. This gentleman has since passed into the world of Spirits, and was no other than Hensleigh Wedgwood, Esq., who for fifteen years was himself an investigator and convinced defender of Psychic Photography. Both these letters the lady treasures, for neither of these gentlemen knew her, nor she them, the letters seemed to come as a rebuke for her hesitation and as an earnest of what was possible as to ways and means if such were needed.

After having been away two months she found that much suspicion and mystery marked the attitude of the landlady in whose house she was staying at the seaside, but had no idea as to the cause. To her astonishment at the end of three months late one evening she received notice to quit, for the news of the prejudice and suspicion had followed her, and the landlady dreaded lest she should influence those in her house.

Mystified, she quietly and calmly packed and left the

same evening, inwardly recognising Unseen Guidance in this as in all the events of her life, for she had the day previously taken apartments nearer the shore and the park for her friend the doctor's widow, Mrs. Heroop, and so she could go straight there herself late as it was. Her position seemed humiliating and awkward, yet in the midst of conflicting thoughts, Abdullah was heard to give vent in the following inspiring yet hardly satisfactory words:—

"Have I not told thee, O victim of doubt,
That from thy sad troubles I see the way out,
My lead do thou follow, I'll keep thee from harm,
And cast o'er thy presence a mystical charm."

She continued to occupy herself in writing till the six months were up. She then returned home to find her house surrounded by a disorderly mob, supposed to be—according to press reports—under the control of sixteen policemen, who were told off for the purpose of keeping order among the masses who congregated from 6 p.m. to 2 a.m., to see the ghosts, but the way in which the doors were battered and the windows broken did not say much for the influence the policemen exerted.

It had been her intention to remain at a friend's until her house had been renovated, but once inside to give directions, she had no desire to again face that mob. So she sent the woman she had brought with her, to her friend's house with a note explaining matters, resigning herself to remain alone—yet not alone—The door bell was ringing incessantly up till two o'clock a.m., in addition to being battered with stones and brickends, bed was not thought of for three weeks. In her extremity she was informed by her Unseen Friends not to open the door to any unless they gave a particular knock on the door following a ring. These would be friendly and sympathetic helpers, the rest

only curiosity seekers, and best avoided. Strange as it may seem the Guardian voices requested her to remain on the ground floor in the front part of the house, for there they could prevent any missile from reaching her, or any person, —should they burst open the door from crossing the threshold alive. During all that weary time she was calm and confident that she was being led by ways that she knew not of, and for a **DIVINE** purpose.

The first who gave the signal of knocks was the lady in whose house she had intended to stay. This lady and her husband urged her to leave the house and go with them, but they were reassured by Abdullah, saying, "No danger could overtake her, for she was surrounded by a Heavenly Host." Seeing that she was content and happy, in no way concerned at the way the mob were amusing themselves, they left her to herself and the Unseen.

The next signal knock to which the door was opened, displayed a young girl about seventeen, who said she had been sent by a former servant of the lady's now married —to see if she could be of any use to her.

This was *most* Providential because the woman who had accompanied her on her arrival home had been afraid to come because the crowd hooted at her as she went in and out.

Such cases of Providential help could be greatly multiplied from her experiences during that period of prolonged isolation, which Abdullah deemed necessary to prepare her for a complete separation from the curiosity mongers who sought an audience with her, for no purpose but gossip. The people who were impressed to give the passport knock were chiefly medium's or those in complete sympathy with her work. These saw her surrounded by a ring of brilliant white angels four rows deep, who moved about with her as she moved; all sorts of coloured electric darts were coming

towards her from all quarters all round her, thick and swift, but at about one foot from the outermost ring of angels, the darts fell straight down to the floor, and disappeared in the earth, as though they had struck an iron wall which as they could not penetrate it, fell: these coloured darting rays we were told was the forceful concentrated nature of the thoughts and tongues outside watching for ghosts, and desiring to see what the press termed "The haunted lady," and why? Because she had possessed the honesty to openly state her experiences in photographing the *risen dead*. Few believed her, but because she knows her statements are true, and provable, she herein tabulates her efforts, not for their artistic merit, but as imperfect examples upon which can be built a foundation for the schools of science to further study the subject, and thereon erect a true *PSYCHIC SCIENCE* which shall *demonstrate* to materialistic man the truth of his immortality and eternal evolution in the heavens.

During our experiments we were taught that around every object in nature, animate and inanimate, there is an etherealized aura of various colours according to the innate nature of the object. The coloured magnetic rays from the planets were received in focus by this aura and utilised according to the chemical requirements of each man's body; the rays not absorbed were radiated to the surface, if any one ray predominated it tinted the whole with its particular colour. This we were instructed was the reason why some did more justice to the photographer than others. A person with a red or dark aura, would in a photograph always procure a clearly defined sharp photograph of him or herself. A person with a white or light tinted aura seldom gets a satisfactory photograph. Every photographer has had such trying customers, but did not know how to account for the indefinite and changeableness of the person's features: the

fact is they are surrounded by a personal aura so exactly equalized as to be perfectly white: this does not define the outlines, as a dark aura does.

Some possess other qualifications in addition which renders the aura fluorescent, so that Spirit forms which surround every one of us are visible to the camera only. When individuals with this special kind of aura sit, they get very imperfect likenesses, and the photographer is quite unaware - unless clairvoyant - that the unsatisfactory nature of the picture, is due to a partial overshadowing of the features by some Spirit's presence, which the light aura not being dense enough to cloud faintly reveals. (See plates in none of which is the lady herself twice alike.) It is the white and light coloured auras in which the clairvoyant beholds as through an open door to the heavens, the forms of the departed; an over exposed plate will often show this aura like a cloudy mist.

When this aura is white and also luminous the Spirits of the dead can not only be seen by the clairvoyant but their portraits can be registered on the negative by the photographic process, and the mysteries which have been thoughtlessly relegated to the supernatural realm, stand revealed as a natural process governed by simple infallible law. Viewed by this light we turn to historic records and ancient illustrations to find that the Masters of Art depicted the aura and its luminosity round the portraits of noted individuals, chiefly venerated as saints. Such persons as these possess the natural qualifications to become Psychic photographers.

To explain the reason why some people make *unsuccessful* attempts to photograph Spirits, we may remark that they are not gifted with the necessary luminous aura which renders the surrounding atmosphere transparent to the heavens and the sensitive plate at the same time.

Positive science should see nothing incongruous in this statement since it has demonstrated that even inanimate objects have an atmosphere of their own, which is more rarefied the nearer it is to the object, and moreover that some of these inanimate objects grown on the same soil have this atmosphere fluorescent.

"If æsculin in solution be placed in a flask and the rays of the sun or electric lamp be directed through a lense upon it, the cone of light thrown by the lense into the interior of the fluid will be seen to shine with a lovely sky blue colour. The particles of the solution in the pathway of the beam become spontaneously luminous and emit a soft blue light in all directions."

"There is also a Green Spa found in Alston Moor which by transmitted light emits indigo blue."

"Quinine in water solution gives a bright blue fluorescence."

"Petroleum, which is slightly yellow, emits a blue light but turmeric in solution, also yellow, gives off a green fluorescence."

"Uranium which is bright yellow glass fluoresces a bright green."

It is thus clear that positive science recognises a vital or psychic *aura surrounding inorganic life*, and has moreover discovered that round very few of these inorganic objects is the aura fluorescent, while those objects which are luminous are possessed of qualities which distinguish them from the surrounding objects grown on the same soil. Likewise comparatively few people have a luminous aura, and this explains why when Spirits *are* photographed there are so few taken which are clearly defined.

No doubt there are many, scattered throughout the length and breadth of the land who have never heard that it is possible to get photographs of the risen dead, and among

these there may be some who are naturally gifted with a luminous aura, the necessary qualification to become psychic photographers.

The time is not far distant when these gifted ones will be ranked among the most desired children of the genii. For what is genius? The possession of psychic qualifications which are born with a person, and which no amount of culture can do more than attempt to imitate! Yet the attempt, sows seeds which will appear in future generations.

The poet, the musician, the artist, the author, and the psychic photographer are born, not made.

EXPERIMENTS.

"Greater things than these shall ye do."

Jesus Christ.

NO. I.—It should be clearly understood that these experiments were conducted in the private study of the lady, no one being present but the artist and ourselves, she alone manipulating the plates and camera under his direction; so that even if our previous experiences had not prepared us for the realization of that for which the Spirit voice of her lover had advised her to experiment, she was as satisfied as two keen eyes and a tolerably sharp brain, with a pretty accurate perception of human motives, could make her, that she was *not* being imposed upon by the stranger artist, who at the bidding of an Angel was giving his time and instruction free to a perfect stranger. On the first evening there was a shadowy outline of a form, and though most photographers would have discarded it as a fogged plate, in view of the object of the seances, it was regarded by us as an encouragement to continue. The plates were exposed to several (eight inches long) pieces of lighted magnesium wire, placed in different parts of the room; after the plate had been exposed twenty minutes in total darkness, (the lady only was focussed;) the artist, who had been sitting with matches ready to light the magnesium in one hand, at a signal from the

PLATE 3



PLATE 4



PLATE 5



PLATE 6



Angel, whom he saw, arose, lit the magnesium, put on the cap, and the lady took out the plate and proceeded to develop it: on all occasions she was careful to manipulate the plates herself. From after experience we learned that the dark exposure enabled the Spirit to pose and become impressed on the plate, while the magnesium light imprinted the lady on the same plate.

No. 11. On the second experimental evening, after the plate had been exposed, magnesium lit and the plate developed, the lady was not seen at all: something appeared, by the appearance of the plate, to have been between her and the camera, yet there was nothing there which the human eye could see; but the ultra violet rays (as we then thought) had, during the twenty minutes dark exposure, so indelibly fixed on the sensitive plate, that which was there, invisible to ordinary vision, that the magnesium light had no power to obliterate it, by the more tangible presence of the focussed body of the lady; the round patch of light in which the Spirit form is seen to the waist is partly in front and partly over the lady's head.

At the next exposure the lady was in the same seat; over her head is a cone of light which appears to have cut away part of her head; this same appearance is frequently seen in landscape photography, when the light is very bright, the top part of trees and buildings which have a clear blue sky for a background, are partly and sometimes completely obliterated. In this case there was no such *visible* heliation, two pieces of magnesium was all the light used. The Intelligences who were operating with the lady and the artist on the Unseen side of life explained it thus. When the halo which is round all people is clear and luminous, it is as an open door through which the Angels of Light can come and go when all is quiet and calm within; this luminosity can be drawn from every part of the body and used by these

Intelligences to illuminate the Spirits, it is *this light* which imprints the Spirit photograph on to the plate, NOT the magnesium light. The Spirit form on the plate is that of a child about twelve years of age; a pupil of the lady's. She gave her name as Charlotte W., remembered and recognised, the indifferent nature of the photography prevents the plate being here introduced direct from the negative without being enlarged and worked up; where the negatives are clear enough for this, they are introduced as photographs, from the untouched negatives, in other cases they are omitted, but where an object has to be served in illustrating the text with the plate, it has been dealt with as above, and will in all cases be so stated.

No. III.—This Spirit is seen in the same apparent rift in the clouds; it is recognised as a lady who had been dead several years; there is another form behind this who gave her name, but it is not clear enough to be a likeness.

It is remarkable in these and other plates similar that though the room was only sixteen by eighteen feet, the Spirits must have been from thirty to forty feet away from the camera—that is away outside the wall, which appeared to be no obstruction; that is judging by the usual method of calculating focal distance; and herein lies one of the mysteries of Spirit so difficult to convey to the uninitiated through the medium of physical language. Professor Zollner of Leipsic University, tried to convey the idea, by calling it "the fourth dimension in space,"* but it will be clearer perhaps for unscientific minds, to conceive that every solid body, such as bricks, stone buildings, furniture, the human body, &c., is composed of a number of round and oval atoms, and that however closely they may be pressed together, as they are round, there is necessarily a space between each,

* See "Transcendental Physics," by Johann Carl Friedrich Zollner.

which spaces are occupied and appropriated by Spirits: to their etherealized senses these atoms do not exist, while to man's physical senses these inter-molecular spaces do not *exist*—that is, are not apparent,—he is conscious only of a solid physical object, an opaque impenetrable barrier, which will admit of nothing passing through it. In the realm of Spirit forces, the law which regulates the polarization of objects is reversed, that which is solid to man's senses is space to Spirits, and that which is solid to Spirits, man calls space. Man and all objects are the outward and visible signs of that, of which Spirits are the inward and Spiritual grace. Spirits are the sustaining inside of that of which bodies are the outside. Those who are able to mentally travel thus far from the physical plane of effects to the psychic plane of Causes will be prepared to see the possibility of registering by means of the camera the active intelligent entities which Spiritual science terms ministering Spirits, Guardian Angels, &c., that is, when the operators have sufficient luminosity of soul to supply that actinic power which the material instruments at present lack: it will also explain why the same operators succeed at one time and fail at others in photographing the Unseen. The soul of man is not equally clear at all times. It will also make plain the mystery of distance, in that walls do not obstruct the light of the soul which penetrates by means of the intermolecular spaces, and registers what is there before the camera, when physical light can not.

This light of the soul is the medium on which thought travels: you think of your friend, and instantly through walls, doors, and all barriers your thought is with your friend, and in proportion to your electric power is your friend compelled to think of you in response, and if a psyche he or she *becomes conscious of the nature of your thoughts* in flashes, undefined, and possibly forgotten. This may show the

difference between Soul and Spirit. Spirit in the abstract is an Intelligence outside of man's. Soul is the medium between this Intelligence and matter. These Intelligences operating through, and in harmony with man's material organs, result in reason, and the chemical changes effected create the soul.

This plate, which is good for reproduction by means of the photographic printing process, has unfortunately got scratched. As the lady's experiments were solely for her own satisfaction, that care was not bestowed on the preservations of the negatives as would have been taken had she then contemplated making them the subject matter of a work of this nature.

No. iv.—For the next few weeks nothing appeared on the plates beyond that which was material and visible to the eye of every one: the next plate of scientific value was the last of four exposed on the same evening. Behind the lady is the face of a clown, recognised by the artist present, as having been known to him when alive; the loose light drapery about him covers the right side of the lady's dress and chair, and a halo of light is round his head. This is not so clear as in plate iii, but clear enough to see the features of another presence, which was not visible in the room. In answering the criticism in the "Express" and "Star," wherein a correspondent complained of the very ordinary appearance of the Spirits photographed, the lady replied, "If people live and die ordinary personages, they can but appear as ordinary Spirits; otherwise they would not be themselves, and there could be no recognition. People do not become Angels *immediately* after death; this evolution is effected only by successive gradual stages." If the Ethiopian could change his skin he would cease to be an Ethiopian.*

* See Addenda Note 3 —_k to _s



No. v.—During the next three weeks no Spirit nor anything but the lady subject, was seen on the plates after development, though nothing was omitted, and exactly the same conditions had been maintained. The Spirits said they posed before the camera and could not perceive why the plate had not registered them. Later observations elicited the fact that previous to experiments which were unsuccessful, the lady had always had some argumentative visitor, who argued not so much to gain knowledge, and elicit truth, as to display their skill in mental fencing, utterly regardless of truth. In such unequal mental debates, the psychic light was withdrawn uselessly, and as a sufficient time had not elapsed for mental and psychic re-cooperation, the actinic element which impressed the Unseen upon the plate, was not present in the necessary magnitude. By this we learned that mental repose, a calm unworried atmosphere, and insulation from all opposition, is the necessary outfit for a person with a luminous aura (over and above the usual qualifications of a photographer,) should he aim at becoming a successful Psychic photographer.

A transparent figure here stands behind the lady, the vapoury cloud in which these heavenly visitors always appear is in front of the lady, and partly overshadows her, the buttons of her dress can be seen through it, also the Spirit's hands resting on her shoulders; the features of the Spirit were unrecognised, till an Unseen voice said Amelia Peters; this recalled a long-forgotten schoolfellow, who died about five years after she left school, about thirty years ago. The plate was too dense for reproducing as a photograph, but has been enlarged, worked up, and reduced to place here to illustrate the foregoing.

No. vi.—In this exposure an old gentleman appears in a dressing gown, it was very shadowy and the plate was spotted in several places, as a consequence it had to be en-

larged and worked up, before the negative could be obtained, the portrait has suffered slightly and the hair should have been quite white.

No. VII.—The fifth plate exposed the following evening was very much like No. v, in this however the lady sitting before the camera is *entirely overshadowed* by the Spirit which is not clear enough for the features to be visible, no doubt owing to the lack of skill and experience in the operator; the other four plates exposed the same evening had nothing on but the lady herself.

ELIZA SERIES.

No. VIII.—The lady's servant maid had expressed a desire to have her likeness taken, so one afternoon, before the experiments were commenced, the camera was taken in the garden for this purpose, and the plate exposed as for an ordinary photograph; when developed there were traces of unseen operators at work as well as ourselves, but as no Spirits were distinctly seen, we decided to expose another plate; this first one we have had enlarged, and the Spirits seen by the clairvoyant which were only faintly visible on the negative touched up. The centre one is the mother of Mrs. Derallen, the Spirit seen by V. G., whom she described as "such a woman." (See page 58.) The one with a Jewish cast of nose is a useful Spirit, known as "Simon;" the front Spirit in the lower group is J. W., recognised as a friend of the lady's; the rest are unrecognised.

No. IX.—The lady is here sitting before the camera in addition to her servant in order to increase the luminous aura. It was then 4. 30. p.m. in September, the sky during the last exposure was one even sheet of blue, now there were glorious bright red clouds floating about, the air still and

FIGURE 10



FIGURE 11



FIGURE 12



FIGURE 13



calm, a longer exposure was given. On developing the plate we saw three heads but none clear enough to satisfy the critical. We reproduce from the untouched negative, in order to lead up to the next plate and likewise to demonstrate, that the plates cast aside as damaged and fogged by the Profession and Amateurs alike, are worthy of closer and more careful observation.

No. x.—Late as it was a third plate was exposed, double the length of time given to the last one, and the Spirit of an old servant comes clearly out between the two.

This plate with several others was submitted to the Editor of the British Journal of Photography for examination and got broken in the transit, so this plate is taken from a copy and is consequently not so good as was the original. These three sun-light pictures prove that the dark exposures are not necessary, except for the purpose of experimenting and giving unseen Spirits an opportunity of observing the Cause of Effects which escape the observation of physical man.

No. xi.—A portrait of the old servant when younger, the resemblance to that of the Spirit is easily detected, though her after life being rougher and coarser, has left its effects in her appearance.

No. xii.—Is the Spirit of the artist's father, who had been dead many years, it is recognised as an indisputable likeness by his children, grandchildren, friends, and acquaintances. This was very satisfactory to the lady herself, for she had opened a new box of plates for this exposure, and the artist had nothing to do with the manipulation, so that even if such a likeness of him existed—which was not the case—he had no opportunity of using it in any way. As this possibility has been suggested, it is mentioned here in order that the truth underlying these experiments may appeal to all minds, by answering as far as possible all objections. On the bottom part of this plate the late Mr. Hensleigh

Wedgwood, Staffordshire, discovered by the aid of powerful glasses,[†] through which he was examining these plates, a spray of lilies of the valley, which he was psychically told were Spirit flowers, and wrote asking if this were so. As a fact the lady had no flowers in her hand at the time, and had not noticed that any appeared, until Mr. Wedgwood called attention to it.

NO. XIII.—Is the Spirit likeness of an aunt of the lady's on her mother's side, she had never possessed a portrait of her, and did not know whether she had had one taken at all. The lady's brother happened to call soon after this, and she silently placed a print of this Spirit likeness in his hand. He looked closely and attentively at it for a very long time, then threw it down upon the table, exclaiming "You are not going to persuade me that that's your mother." "No!" she replied, "I don't wish to, because it's not our mother's Spirit, but mother's youngest sister."

"Eh! Eh!" he hastily ejaculated, hurriedly snatching up the carte again, which after critically looking at, he slowly and thoughtfully, even reverently laid it down, saying, "Yes; that will do."

He recognised the family likeness to his mother, but his mother's features were smaller and more refined, this aunt had been dead so long, as not to occur to his memory. It was his mother's likeness he was expecting, but experience has proved to us that it is not always the conditions are present for one particular Spirit, while they are for another. However, this was a convincing test to us of the nearness and thinness of the veil which separated the dead from the living. It has been recognised by her children and grandchildren.

NO. XIV.—The next four are the most remarkable from a scientific point of view, in that they answer the intelligent criticism in the *British Journal of Photography*, (Sept. 7-14-

PLATE 11



PLATE 12



21, 1888, and Jan. 4, 1880,) as to the apparent double illumination in some productions of Spirit photography. In the Mrs. Neal, plate xxi, the Spirit is lit from the right, while the focussed sitter is lit from the left. The lady at the time could not explain the cause of this: we knew there had been no double dealing, and prayed for our Intelligent Masters on the Unseen plane to give us the Cause of this.

Intelligence is the propeller of the Universe, and man on the seven different planes of action the means God uses to evolve intelligence. St. John's vision of the seventh heaven given in the Revelations implies that there are six others for man to pass through before he reaches to the seventh; and though the Bible gives no description of the other six heavens, there is nothing there to show that a knowledge of them cannot be obtained by other people, in the same way that St. John learned of the seventh heaven and St. Paul of the third heaven. "Add to your faith knowledge."

If we are to "covet earnestly the discerning of Spirits" as a gift of grace according to St. Paul's teaching, Psychic Photography is evidently a *material* confirmation that such a gift is in the power of man's possession, and if the gift is attainable, the Spirits must exist, ere they could be discerned or photographed, and if those clairvoyants who discern them recognise them as their dead friends, and photography, that is Psychic Photography, confirms the vision of the Seer, the Religious Knowledge of the Nineteenth Century is clearly in advance of that both of the Old and New Testament periods; for there is nothing in the Old Testament which proves that the patriarchs were conscious that the Angels, and Lord Gods, who appeared to them with advice were their forefathers; neither is this knowledge displayed in the writings of the New Testament chroniclers in reference to any other person, than that of Jesus the Nazarine.

All knowledge, political, social, religious, and scientific,

comes to the world in waves, silently, quietly, but surely. It is no use to oppose its progress! The spray is felt by the few who act as heralds! The surging wave will not be arrested in its approach, and is sure to engulf those who attempt it. Such a wave is now passing over the Religious Knowledge of the world, and Spiritualism is the spray.

The evening on which these four plates were exposed had been set apart for a stranger, who wrote asking permission to share our experiments, in order to ascertain for herself whether any one she knew would come on the plate. As she was coming across the channel it was necessary that she should have a night's rest before starting on our experiments. A bed was therefore made for her in the operating room in order that she might examine the room at her leisure, but a telegram arrived before her, recalling her home immediately; she therefore returned as soon as it was practicable, that is early the next morning, and without the experiments for which she had taken so long a journey.

It was arranged for the experiments to take place in the evening, the day after her arrival, the same day as usual. For the last few weeks Mrs. A. had been sitting with the lady, this evening she came in late, after the gas was out, and the slide drawn for the twenty minutes dark exposure; she groped her way to her usual place before the camera for the rest of the time, but as she was not focussed only her chin, body, and hand, came within the field of the lense; the lady herself had on a tight fitting dress, and her hair coiled on the top of her head; the hair hanging on each shoulder is not hers, but belongs to the Spirit who partially overshadowed her. The luminous atmosphere which surrounds these ethereal bodies, on this plate, is seen passing through the lady's forehead, it covers one eye and part of her cheek; it caused no inconvenience to the sight, nor was she even

PLATE 15



PLATE 14



PLATE 16



PLATE 17





aware of any body or object ethereal or otherwise being between her and the camera.

No. xv.—Before exposing the second plate, the lady pushed her chair for Mrs. A., and she herself sat in front on a lower one. Mrs. A., who is behind the lady's chair, is leaning forward with her hands on the back of it; the Spirit does not appear to have changed position, for the halo is now over Mrs. A.'s head, the long hair is not visible in this exposure. There is also a smaller figure on the left of the plate, the outline of which can just be traced; the front lady is not seen at all, being *completely overshadowed* by the Spirit.

No. xvi.—On the third plate Mrs. A. is sitting upright, so that the halo of the Spirit now passes through her chin, and indistinct traces of the hair is again visible, the faces of the two sitters can be seen, one plainly, the other only faintly. There was nothing visible to the normal eye, yet a clairvoyant who was present saw the front sitter transfigured into an old lady with hair hanging on her shoulders; several other forms standing from about fifteen to sixty feet from the camera and a host in the far distance. The apartment itself was only about sixteen by eighteen feet; this phenomenon can only be explained by Professor Zollner's theory of the four dimensioned spaces, or by imagining crystals in water solution, disappearing from the sight, and yet remaining intact in another form, which under certain conditions can be again restored to sight by evaporation, some such chemical changes are effected in the seance room; but all perfectly natural, and within the realm of attainable knowledge, when the subject is handled in an intelligent and rational manner. The influence in the room on this occasion was calm, peaceful, and Spiritual, such as one vaguely describes as "The Gate of Heaven." These three plates had each twenty minutes dark exposure, and then eight inches of magnesium lit at both ends.

NO. XVII.—During the next exposure the sitters remained as in plate XVI. After the dark exposure, the Unseen Intelligences directed us to use no artificial light; the plate was therefore developed as it was, having had *only the dark exposure*, this was in order to explain the cause of the apparent double exposures; the one exposure was during the twenty minutes darkness when the Spirits posed before the camera, and were impressed on to the sensitive plate with no light but their own electric luminosity; the second exposure being when the magnesium was lit, for the purpose of registering the lady and Mrs. A. This plate would seem to show that when the magnesium is lit, the material objects before the camera are solidly impressed on the plate *to the obliterating of the ethereal forms which were impressed there during the dark exposure* or rather to the partial obliterating of them. This experiment will also explain why some Spirits who are evidently behind the lady, judging by the law which regulates focal distances, *appear* to be in front, and their filmy drapery to partially eclipse or cover her, whereas in reality this is not so; the Spirit stood behind, and was projected on to the screen, for in the ultra violet rays all solid material objects are transparent, and were therefore no impediment between the camera and the Spirits posing at a greater distance behind.

A copy of this plate was sent on to the Irish lady who had travelled so far, and yet could not stay for the experiment, for we were told by the Unseen voices that some of the Spirits belonged to her. The centre figure which can be traced in all four plates, she recognised, the Spirit on the left hand side is an old lady smiling down (the film of the plate got damaged in the developing bath). There are two tiny heads between these close together, of a mother and her son; an Irish peasant on the right hand side, and a host of hovering forms over head.

PLATE 18



PLATE 19



PLATE 20



PLATE 21





The query to opticians and scientists will be, "From whence came the light to impress these forms on to the sensitive plate?" Intelligence is sometimes called the Light of the mind: it is an outside force and is possessed by individuals in varying degrees: in some this light burns very dimly: others again receive so much that they see no limit to the creative power of man when unfettered by material hinderances and worldly surroundings, but the knowledge that it is electric or actinic is a REVELATION to Science.

NO. XVIII.—Is the result of a dark exposure in the presence of nineteen persons: the two who were the greatest strangers to the subject were chosen to open a new box of plates, mark them, and watch the process throughout.

The plate was put in the camera, the lights extinguished, and the cap removed for the dark exposure: then the magnesium tape lit. Most of the nineteen people had been in the house all the afternoon and evening, and were well aware that no coloured man was present: the doors were secured during the exposure of the plates to prevent interruption, and yet instead of the people who sat as subjects, there appears upon the negative a black man with a white beard, and a star upon his head, who was recognised as the Guardian Spirit of one of the Seers who was present: he was seen by several of the clair-vyants who were there, being known to them as "Early Morning Star."

It may surprise Protestants, (who are accustomed to believe that the creeds shut out everyone from God's favour who does not adopt them,) to know that very, *very* few dogmatic creedal religionists become at once Guardian Angels: while the African, Hindoo, and Red Indian frequently become so. This is because of their adoption of a natural religion, with its concomitant belief in "The Communion" with departed Spirits, such as the Bible patriarchs enjoyed: they chafe under no such restraints as are imposed by man-made creeds,

for their Religion is simple Truth in harmony with Nature's designs.

They are thus better fitted for the office of Spirit control than the people who are brought up under the narrow, and aggressive religious policy and customs adopted by the modern Christian races, whose religion has *become* so much of a contradictory mystery, even to its adherents, that among them angelic communications have become so rare as to be practically discredited—and death surrounded by terrors and fears, instead of being regarded as the welcome reward of a just soul, who through the grim portal passes into gradual perfection.

No. xix.—In this plate we have a portrait of a Red Indian. Also a dark exposure—the same number of people were present—the same precautions taken—and two observers given every opportunity to mark and watch the plates in their extraction from the boxes—into the slide used—in the camera, and taken again to the dark room for development.

No. xx.—This plate was inserted in the camera and before five minutes of the dark exposure had elapsed, the clock struck the hour of cessation: the plate was taken out and put back in the box until the following week when it was exposed again, given the full time, and then developed. The effect of the different exposures can be seen by reversing the plate: during the former no magnesium was used, and yet a faintly formed head and face is seen: in the latter, the full dark exposure and the magnesium light were given, yet the lady, who sat as subject is not to be seen except very indistinctly through the cloud which surrounds the small head before mentioned. This was our only means of ascertaining which of the two heads visible was the result of the first short exposure, and which of the latter long exposure. Of course we know that much is yet to be learned by observation and practice, and improvements made in the methods

PLATE 21



PLATE 22



PLATE 23



PLATE 24





adopted. It is to demonstrate the broad fact that the *Unseen dead* can be photographed that this work has been published.

No. XXI.—It should be stated *en passant* that the artist was a landscape painter—not a photographer—and had only acquired a knowledge of photography as an additional aid and amusement, to his own business: consequently he had not that skill which constant practise confers upon the professional, and hence the specimen plates included in this work are not presented on account of their artistic merit, but to demonstrate the possibilities which the author's experience proves lie beyond mere technical perfection, and which future operators will doubtless improve upon.

This Spirit gave her name—told us where she had lived during earth-life: the name and address of her clergyman, her doctor, her sister, and several other friends who resided in the town. As the Spirit was a stranger to us, we did as requested by her. We sent a copy of her Spirit Photograph to seven of the addresses given, asking that if they recognised the figure they would let us know. These copies brought the lady many visitors to whom the negative and prints were shown, all recognising it as an unmistakable likeness of their deceased friend, Mrs. Neal, and further corroborating the facts and events of her life as related by the Spirit. Among these visitors was a sister of the Spirit, who said the portrait was more like her sister than the figure below the Spirit was like the lady to whom she was talking. Moreover, she produced a carte-de-visite photo of her late sister, of which the following is a copy:—

No. XXII.—She said it was the only likeness her sister had ever had taken, and as only six of these were printed, she (the speaker) had taken the trouble to go around to those who had received them in order to ascertain if any one had lost their copy, or had lent it to the lady: finding, however, that none of them knew the lady; and that all the pictures were

safe; and had not been taken out of the albums since they were put in, she felt satisfied that it must be her sister's Spirit; for in no other way could a perfect stranger get so good a portrait of one whom they knew to be dead; therefore she considered it her duty to call upon the lady, and say so; especially as the person who had "laid out" the corpse of the deceased, had recognised the V-shaped embroidered front of the robe she had put on the corpse for the burial—a robe which the deceased person had kept for fifteen years for this special purpose—also a frilled cap which she had put upon her head.

Unfortunately the Press, who write to please their patrons, and to sell their productions with profit, pay little regard to those whom they ridicule and stigmatise as fraudulent or deluded, so long as they keep within the bounds of the law, and pander to the tastes of their readers.

The Recorder feels justified in stating that, without making enquiry from anyone that was present at these experiments—never having seen the lady nor spoken to her—with the above written facts and photo specimens of results in his possession, together with several names and addresses of persons who had recognised the portrait of Mrs. Neal,—the Editor of a London Paper, (that herein shall not be named, but whose name, address, and title of paper shall be given to any responsible and serious enquirer)—on receipt of a letter from an interested, but antagonistic party, who perhaps threatened or bribed—sacrifices truth to wealth and influence, and lends his columns to imputations of double-dealing charged against the lady-experimentalist, and, by so doing, negatived any effect her researches may have had upon minds open to receive transcendental truths: and this to please guilty persons who had wronged the living and the dead, and who *feared* that if this Psychic Photography and Spiritualism generally were to prove true, steps may be

taken in regard to them—the guilty—to bring about exposure and shame. They dreaded vengeance, for, from their external and worldly plane, they could not imagine a wronged soul coming back to breathe forgiveness and to incite charitable, kindly thoughts concerning those who had wronged them: that such a soul, from a lofty, intelligent, even prophetic plane could return and communicate with a loved one still in the flesh, and should lead her mind away from a contemplation of their malice and treachery, until she could regard their **part in the drama and its result on her life**, as being means to an end which the Divine Shaper of our destinies had in view was beyond them. They apprehended retaliation in exact proportion to their offences, but the Spirit had become a messenger between earth and the Mighty Angels of Light, and he chose rather the part of Peace and forbearance, than retaliation. The chain of circumstances related in the foregoing, compel her as a conscientious duty to openly proclaim facts which have been Divinely Revealed to her through *Him* who thus, injured as he undoubtedly was by those who should have been his staunchest friends, yet comes as a Ministering Spirit bringing Peace on earth and Goodwill to *all* men: this Sublime fact is beyond their comprehension, though they accept the records in the Sacred Writings respecting the man Christ Jesus, whose character and nature is depicted so God-like that many deem it irreligious to even *aim* at imitating that Exemplary character in a world so full of selfish greed. In fact, they say *it is impossible* to live up to that great ideal. Is it surprising, that *such* people fail to distinguish virtue, purity and truth, from what they are pleased to call timidity and cowardice? Is moral courage to refrain from retaliating evil—cowardice? Is the practice of forgiveness, instead of revenge—the result of timidity? No! but men conspire together to oppress, trample on, stigmatise, and misrepresent the people of long-suffering virtue. The

lady claims that her unsupported word is as good, nay better, than any editor's unsupported word, because she was present at all the experiments, while the editor was not, nor has he made personal enquiry from those who would be likely to know, but instead of a manly statement of facts personally elicited by himself, he seeks refuge in subterfuge and retails unreliable gossip from sources whose foundation has no basis in truth.

We now give details of several points of difference which prove that the Spirit-Photograph could not have been copied from an existing portrait—the *carte-de-visite*—as was suggested by the literary gentleman already mentioned.

Spirit-Photo.

1. Spirit is standing.
2. Clad in white, loose robe.
3. One hand is outstretched.
4. Wears a white cap frilled.
5. Wears embroidered V-shaped robe with white front.
6. The angle and size of face are different in both.

Carte-de-visite.

- Mrs. Neal is sitting
 In tight-fitting dress.
 Both hands are on her lap.
 A dress cap on, full over the ears.
 A plain dark bodice.

The above mentioned antagonistic paragraphs from the pen of an editor that can be bought, was calculated to circulate in public the imputation of fraud; we therefore publish herein the facts adduced in the hope that further experiments on the part of professional photographers may be made, and that when they perceive a case of apparent fog which, as to its outline, resembles a human form or face, they may place the same under the scrutiny of calm, broad-minded, but judicious critics, who shall then decide whether the fog can be explained by the usual causes, or whether, the result being curious and unexplainable, that operator should try again and again until perfect results are obtained, and this perfectly regardless, of the thoughtless, ignorant, or conscience-stricken press writers.

In contrast with the conduct of the above mentioned individual, we feel bound to admire the candour and straightforwardness of the editor of the *Practical Photographer*, who hearing of these experiments deemed it his duty to travel nearly one hundred miles to see the lady and make his own personal observations of the probabilities and possibilities of the statements being true. He took away with him about three dozen of the psychic-photographs for further examination, four of which he reproduced in his magazine, and he there states like an honest person dealing with an honest person, "There seems to be no good reason why any one should month after month for some years persistently practice a fraud, and anyone who knows this lady knows that *she* is not a likely person to allow such a deception to continue. As to the suggestion that she herself is a charlatan, we can only point out that she has nothing to gain—but all to lose—by following her psychic investigations."

We know that the best way to make a child truthful and honest, is to let it know that you implicitly believe and trust it. An honourable man believes every one truthful and honest until he proves otherwise.

On the contrary the rogue treats every man as a rogue until he proves him to be true, and even then, judging others by his own standard, he keeps his weather-eye on him for fear he should be bested after all: the former class make sunshine wherever they go; but the latter clouds for themselves and their fellows.

Only those who are ever on the alert to commit legal frauds themselves are eager to attribute fraud to others, and they attempt to hide their own delinquencies by accusing others of the very irregularities they themselves are guilty of; but unless they produce good proofs of their charges, and support their accusation by substantial evidence, they should be received with suspicion; and their allegations be regarded

as danger-signals which should put their listeners upon their guard against the *accuser* rather than against the individual he is condemning. Such men as these have no conception of another person's ability to overcome temptations which they inwardly feel they would have succumbed to, thus TEMPTATION proves to be the harvest-time which distinguishes and separates the wheat from the tares.

PAT.

No. XXIII.—A lady's accouchier had been told by a Spirit named Pat, that if she could get admittance into the experimenting room for her likeness, he would come on the plate also.

On the occasion when this plate was exposed, she, the lady, and a friend were all sitting before the camera. While the plate was being developed, Mrs. Toile mentioned that several Spirits were posing in front of those who were focussed; one was Pat, another the doctor who assisted her (Mrs. Troile) with her patients—that is, assisted her as a Spirit—for she is conscious of this assistance, indeed this Spirit doctor and Pat are as real to her as any member of her large family. The doctor was in practice at Wolverhampton, and gave his name as Dr. Spurge. The centre Spirit is an Ancient Saxon; the indistinct one a pupil.

MENTAL PRAYER.

No. XXIV.—The lady mentally asked if the Spirit in the room would pose before the camera with his or her hand on the lady's shoulder, there was evidently an attempt to do

PLATE 25



PLATE 26

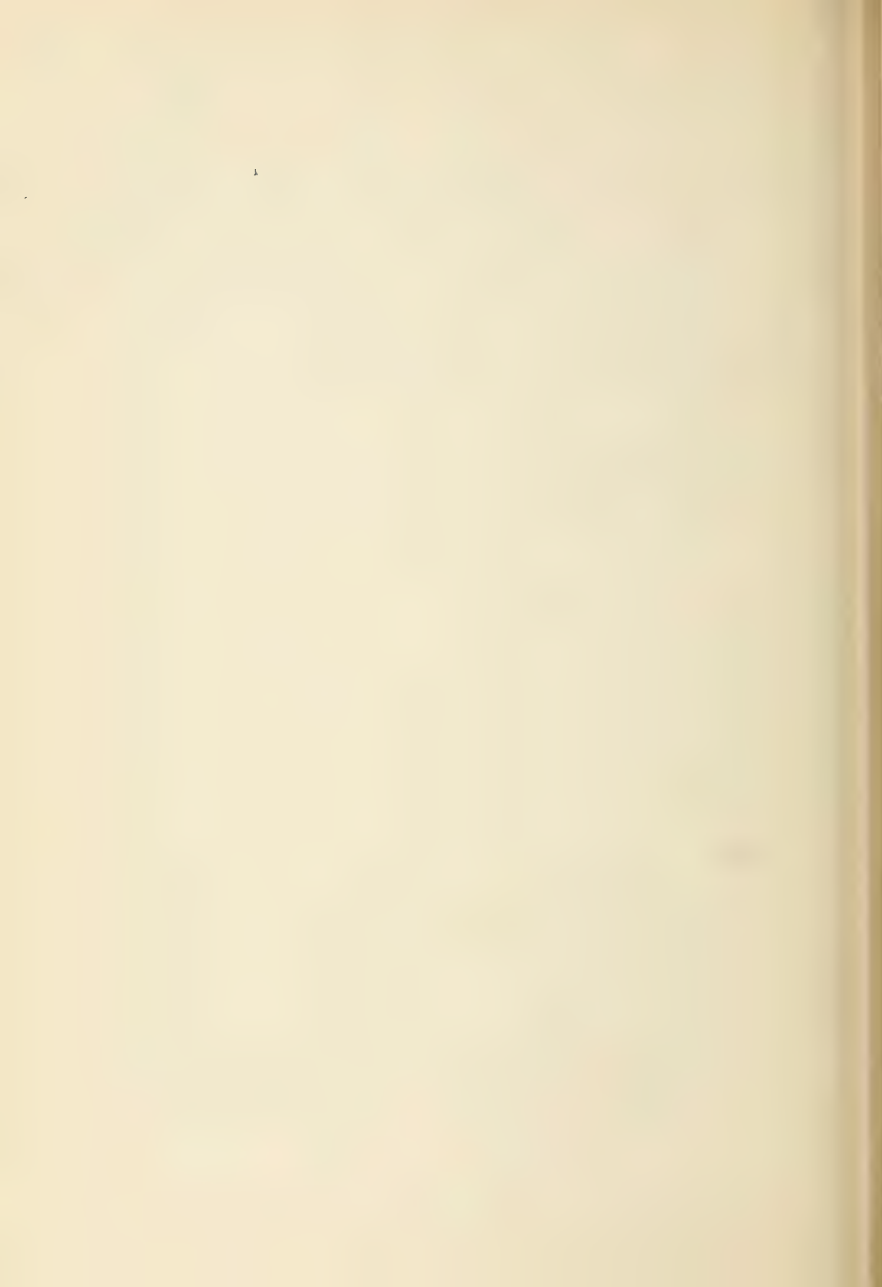


PLATE 27



PLATE 28





so, but Spirits on the intelligent plane, have more difficulty in manipulating matter, than thought, and this may explain why it is easier to photograph Spirits from the first four spheres, than the more ethereal ones seen by the clairvoyant. There is a small face to the right. The lady was not well and is reclining in an invalid chair, hence the disproportion between the size of hands and face, the invisible hand which only the camera and the clairvoyant's eye could detect, is that of her mother, the small head is a Spirit in her mother's surroundings who is generally seen attending her. The negative has been worked up, in order to show this by the aid of an enlargement.

REGGIE'S PHOTOGRAPH.

No. xxv.—While the lady was having Public Meetings at her house, a gentleman and lady, perfect strangers, having only just become residents in the town, were drawn thither out of curiosity, and were exceedingly surprised when the officiating medium singled them out of the audience, and told them there was a little Spirit standing between them, a son of theirs, for whose loss they were still grieving, that this grief was sadly undermining the health of the lady. He also told them they had another son at home, about thirteen, who was exceedingly sensitive, etc. They greatly wondered how a stranger could tell so much of their private affairs, and thought of the woman of Samaria, when she said, "Come, see a man who told me of all things whatever I did."

They called privately on the lady to ascertain how the medium could possibly know about them, she answered that he knew nothing, and could not have told them anything of their affairs, had there not been a Spirit present who

was interested in them, and wished them to know that the dead die not, and who told the medium all he had revealed of them: he was clairaudient and could hear Spirits but they were not, though they had been told their son, thirteen was, if he cultivated, the gift, for Spiritual gifts, like musical, oratorical, and artistic gifts are of no use to the possessors unless they are cultivated.

They set about developing the boy's latent gifts. Several times during this process, on his half-holidays, some Spirit would mesmerise him at the dinner table, and walk him while entranced to the lady's house a distance of two miles—his parents knowing from experience that he would be quite safe—the Spirit would talk to the lady for an hour or two, on subjects quite beyond the comprehension of the lad, and would then leave him. As he woke from his trance he would sleepily exclaim, "What brought me here? I haven't finished my dinner," or "Oh! I promised to play cricket this afternoon and now it's too late." He could generally describe beautiful places and scenes where he had been during the time the Spirit had occupied his body, and the people he had seen, and talked to, were generally friends who were dead, and who had been known to the lady, yet unheard of by the boy medium. His parents got quite used to these transition states, and enjoyed many an hour's conversation with old friends long since passed beyond the veil, whom their son had never even heard of. He was brought in this extraordinary way one afternoon for a photograph, he saw three Spirits posing before the camera—his little brother, the Spirit who brought him, and the lady's lover; none of the three are visible, yet the boy is completely overshadowed, his legs only being partly seen; had circumstances permitted him giving up the necessary time for the cultivation and practice he would ere this have become an excellent psychic photographer.

PARTIALLY MATERIALIZED FORM.

No. xxvi.—The plate on which this photograph was taken was marked, put in, and developed by two volunteers from one of the Public Meetings. There is a Spirit halo over his head, and the outline of a small face can be traced therein. There is also a soul materializing by his left knee, but the psychoplasm was not there in sufficient quantity to entirely cover the Spirit; the cloudy vapour seen is due to a depolarization of the atomic particles present, until the complete form of the Spirit is revealed, but this temporary depolarization does not last, the chemical change is only transitory, and accounts for ghosts so suddenly appearing and disappearing before the eyes of the beholder, as to leave a doubt in his own mind whether it was real or imaginary. Had time permitted of more exposures, no doubt a fully recognised form would have been eventually received.

No. xxvii.—This is the last plate exposed at these Public Meetings under test conditions. A boy medium aged twelve—son of the gentleman who posed before the camera when the partially materialized form was seen in plate xxvi,—was focussed the halo is seen, but various reasons conspired to prevent a renewal of these experiments with the Unseen. Two of the best and most complete descriptions the lady has received of dead friends, were given to her by this boy the first time he entered the lady's experimenting room; there was no hesitation or nervousness in the boy's manner, he had simply called in company with his father, who, through attending the seances she had opened for the public, had received such proofs of immortality, that he gave his own family opportunities to develop the Spiritual gifts they possessed, with the result that this boy shortly "cultivated

the discerning of Spirits," who talked to, and taught him many things. On this occasion he simply said, "One of two Spirits present has smilingly asked me to tell you that they are here, and that I see them:" he was asked to describe their appearance, and without the least hesitation he gave the fullest description of her dead lover, embodying all the details of appearance, dress, hair, beard, hands, habits, and pose of head and body, which she had received in fragments from so many other mediums.

TWO FRIENDS.

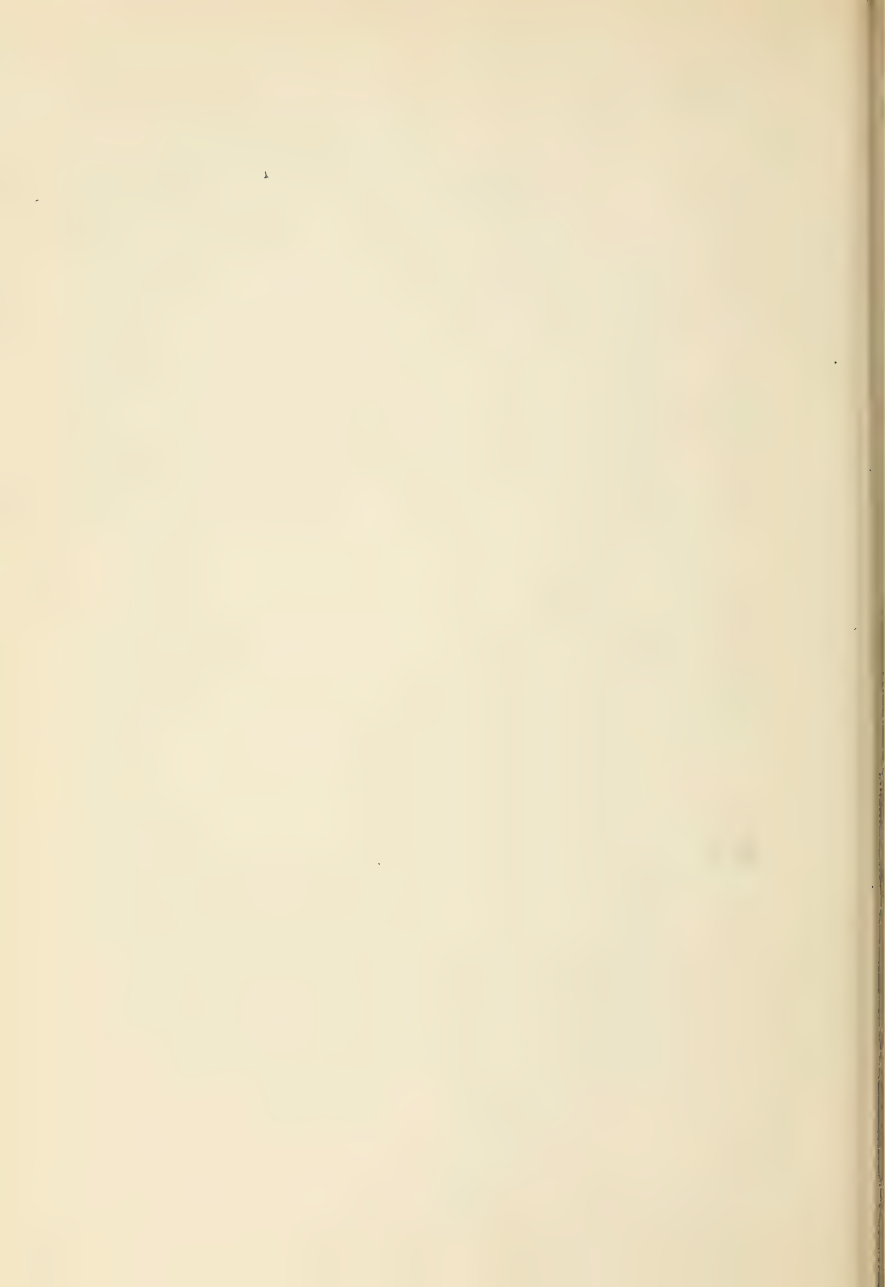
No. xxviii.—This is the result of an experiment with two friends; the one lady's head is completely gone, but no form is visible in this very remarkable rift, the intensity of the brilliance obscures whatever objects are in its path, and this phenomena of the camera does but confirm the visions of conscious Seers, who in proportion to their lucidity affirm that material objects fade or disappear entirely before the brilliant light of heaven. A row of heads one above the other are to the left of the ladies at the plate's edge.

THE DOCTOR'S WIDOW.

No. xxix.—Among those who recognised Mrs. Neal's Spirit Photograph is a doctor's widow, a stranger, who called upon the lady, and has since then been a frequent visitor; on one of these occasions she sat before the camera in the experimenting room; the negative had to be enlarged and touched up before it could be re-produced.

The centre figure is an excellent likeness of her father, in a position different to any he had been taken in before;





the small head next is one of the two young men who escaped with the colours in the Zulu war and was slain; the only other who has disclosed his identity, is the large featured Indian Healer in the service of Dr. G's psychic surroundings. His name was "Lightning."

CHARLOTTE BRONTË.

No. xxx.—On one occasion the lady was too ill to get up for the usual experiments, the clairvoyants saw bright lights shining round about her bed, and the lady who was sitting with her suggested that the plate should be exposed as usual, and the eye of the camera directed to the bed. This was done, and the touched-up negative, from which this plate was taken, revealed a glorified angel from earth, with messenger Spirits in her train; she gave her name as Charlotte Brontë. On another occasion a clairvoyant saw the whole room lit up with a heavenly light, and the four walls lined half way down from the ceiling with bright white angels ranged in rows like a gallery, and seemed to fill the room, covering the bed and other articles of furniture. It is seldom a clairvoyant medium is able to see into the heavens of light and wisdom, the material cares of life act as shadows which obstruct the clear vision, and only when the minds of those present are perfectly free from mundane anxieties, and the hurry and bustle with which one event of the day pushes on to the next, in the whirl of society; or business life has given way to the calm repose of the unconventional sick, or seance room then the exalted Seer can behold the glorified angels of the Lord, and even then the conditions have to be both peaceful and holy. Clairvoyants can always see Spirits who occupy the heaven they are creating around them, but only on rare occasions do they see beyond their own heaven.

NO. XXXI.—We can't account for the line seen across the plate, unless the operator allowed the slide-shutter to drop, or failed to draw it up to its full length at once. The Spirits visible are:—The largest face, a Mrs. Brunt, of Hereford, who was housekeeper to a gentleman of that city. The small face is that of a cousin of the Welsh medium whose drawings we mention. He was at home in Wales at the time, and has only recently discovered the fact.

NO. XXXII.—The Spirits that show their faces on this plate, in the luminous halo, are those of a well-known deceased traveller in drapery; the Indian, Red Fen's father; and two others not recognised.

NO. XXXIII.—This was the very last plate exposed during these experiments. There is nothing but a halo visible, obscuring the boy sitter. XXIX, XXX, XXXI, and XXXII are from touched up enlargements, the lady's development not clear enough to transfer without.

Portraits of Spirits.

Reproduced from Drawings.

MUSTAPHA.

NO. XXXIV.—A photograph taken from a Spirit drawn under somewhat extraordinary circumstances. A Welsh Sensitive was visiting at the lady's house, when a Spirit present said he was an artist when on earth, Jan Steinmetz by name, and if the lady would give the Sensitive her water colours, easel and board, he would use his hand to make a portrait of the prophet Mustapha, the Spirit who gave her the prophesy in reference to the political future of Europe up to 1897.*

She had only just given her paints away, and expressed her regret, when a gentleman from Cambridge University who was present, said he would get on the bus and go to town for some: when he got there, all the shops were closed for the night, and he could get nothing better than one shilling box from a small shop in the suburbs. The easel board and paper were ready when he returned and though he had never attempted to paint or mix colours before, late

* See Fragments Prophecy.

as it was he completed three highly finished artistic portraits before retiring to rest. Pencil drawings of two of these three Spirits had been received at a previous seance, and on comparing them with these, they were found to be the exact counterparts of each other. This is the Spirit Mustapha, whose mission it is to supply the vital energy needed to accomplish the life schemes of the lady.

ABDULLAH.

No. xxxv.—The second of the paintings. They have been placed in the hands of more than twenty clairvoyants without explaining how they were obtained, or whom they represented, they one and all exclaimed, "This is the Eastern philosopher so often described to you as your Spirit Guardian."

Another joyfully exclaimed, "Why! this is your chief Guardian Angel, you will succeed in everything you attempt which he approves of, he can call all Spirits from the planes below him to his assistance, and that means your assistance also," or,

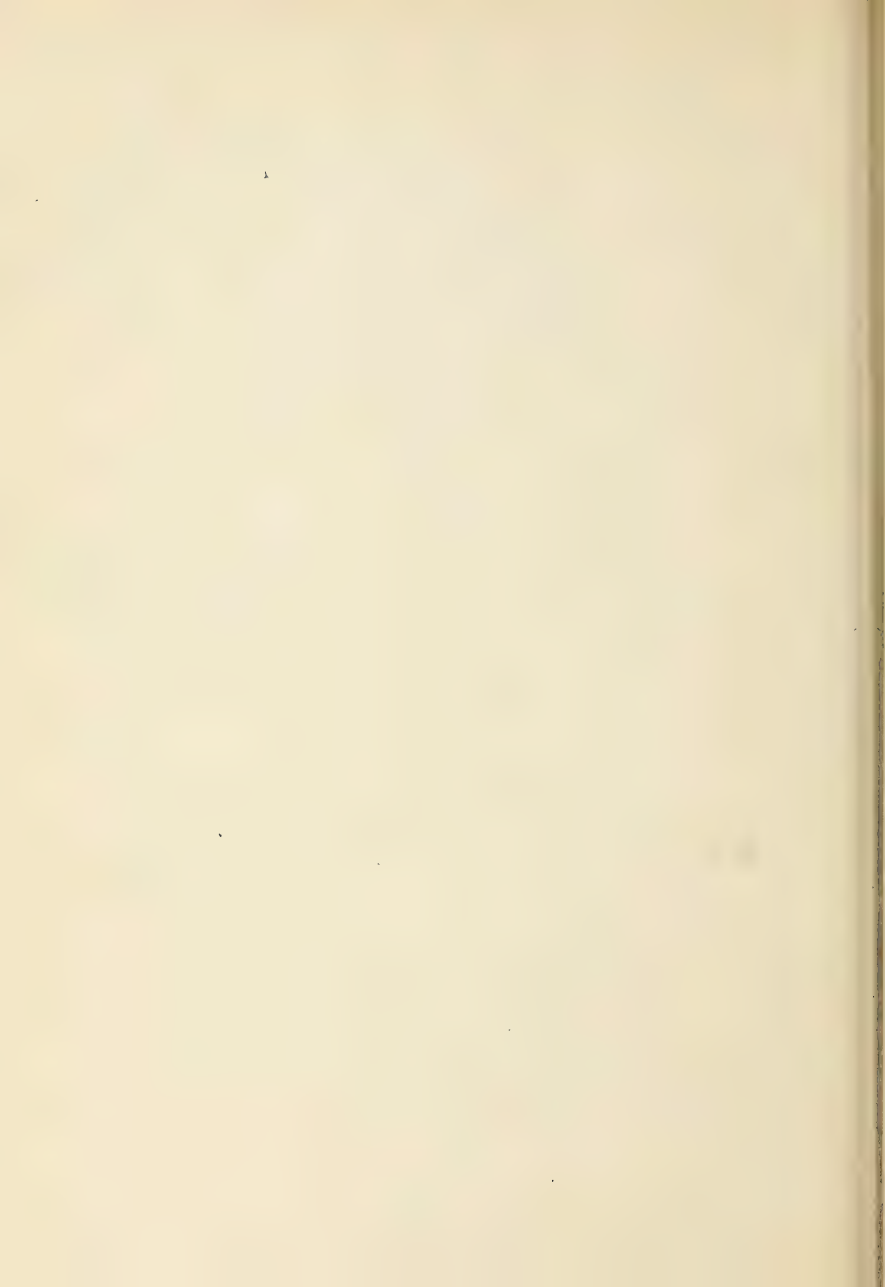
"This is an exact portrait of the Spirit whose voice has followed you all your life," or,

"How did you get that? It's a striking likeness of the Oriental Adept I always see with you; it is his mission to supply you with the Divine assistance you seek, and it's your dependence on Divinity instead of yourself which brings him so near to you always."

These are a few of the remarks made by the Seers to whom these paintings were submitted, and it is the unanimity with which they, independent of each other, agree as to the identity of these two Spirits which has induced us to reproduce them here. The lady herself is not a Seer, and has only



ABDULLAH.



occasionally seen a ghost or Spirit though she is clairaudient, so cannot add her testimony to the Seers above mentioned, yet we have no hesitation in giving them to the world, on our experience, of a well proven case of Spirit identity.

JOHN JOBSON.

No. xxxvi.—Is taken from a drawing by the same Spirit artist, Jan Steinmetz, and represents the Spirit who is gathering together all the facts attending successful Psychic Photography in order to see what is required for its easy and certain re-production. Whether man must give his attention to Special Developers, Special Plates, or Special Lenses.

This Spirit calls himself John Jobson, and is seen in the lady's aura at the head of a host of several hundred Spirits, who have all been Scientists, Opticians and Chemists, many of them well known leaders on earth of both Ancient and Modern times.

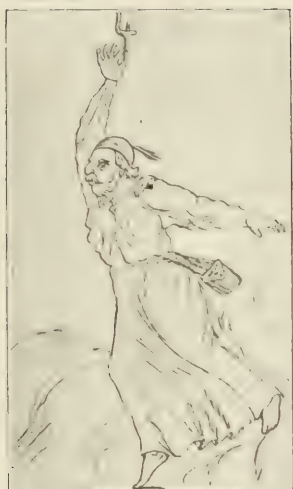
A special camera will be shortly invented on earth with rarefied gases confined between the lenses which will act as a cerebro-telesopic camera, and will be small enough to be used within the nerve atmosphere of the individual student; it will reveal to Astronomers knowledge of the Unseen Stellar Universe and its inhabitants, at the present time undreamed of. The person who invents this cerebro-telescope, will consider he found it out by accident, whereas already the thing is in existence in the world of Causation, and only awaits suitable conditions, to give it by impression to some one who is in the habit of using the necessary materials for its production. This is casually mentioned, that it may prove when it comes about, that every action of man's life is the result of Higher Intelligences than his own. This

may be mortifying to man's personal vanity to own, but it is a Truth nevertheless.

ABOU-EL-HAKIM.

No. xxxvii.—A pen-and-ink-sketch of the Spirit of a Moorish Astrologer, as he appeared in symbolic prophetic form to a Seer. He is standing with one foot on a globe representing "The Earth," the other in space, holding aloft in his hand a symbol of (♃) the planet Jupiter, while in the air, blazed in Electric luminous figures the number 20. This was drawn in Wales and forwarded to the lady by post at the request of the Astrological Spirit prophet.

It was inspirationally revealed to her, that when (♃) reached her *Mediumceli*, the world would read, begin to think over, and receive the revelations the Angels had requested should be herein recorded. This Astrologer has been described by several Seers, and drawn by two, who have no communication with each other, and never saw each other till they since met at her house. There is no doubt as to the two drawings representing the same Spirit, the personal features are too well pronounced.

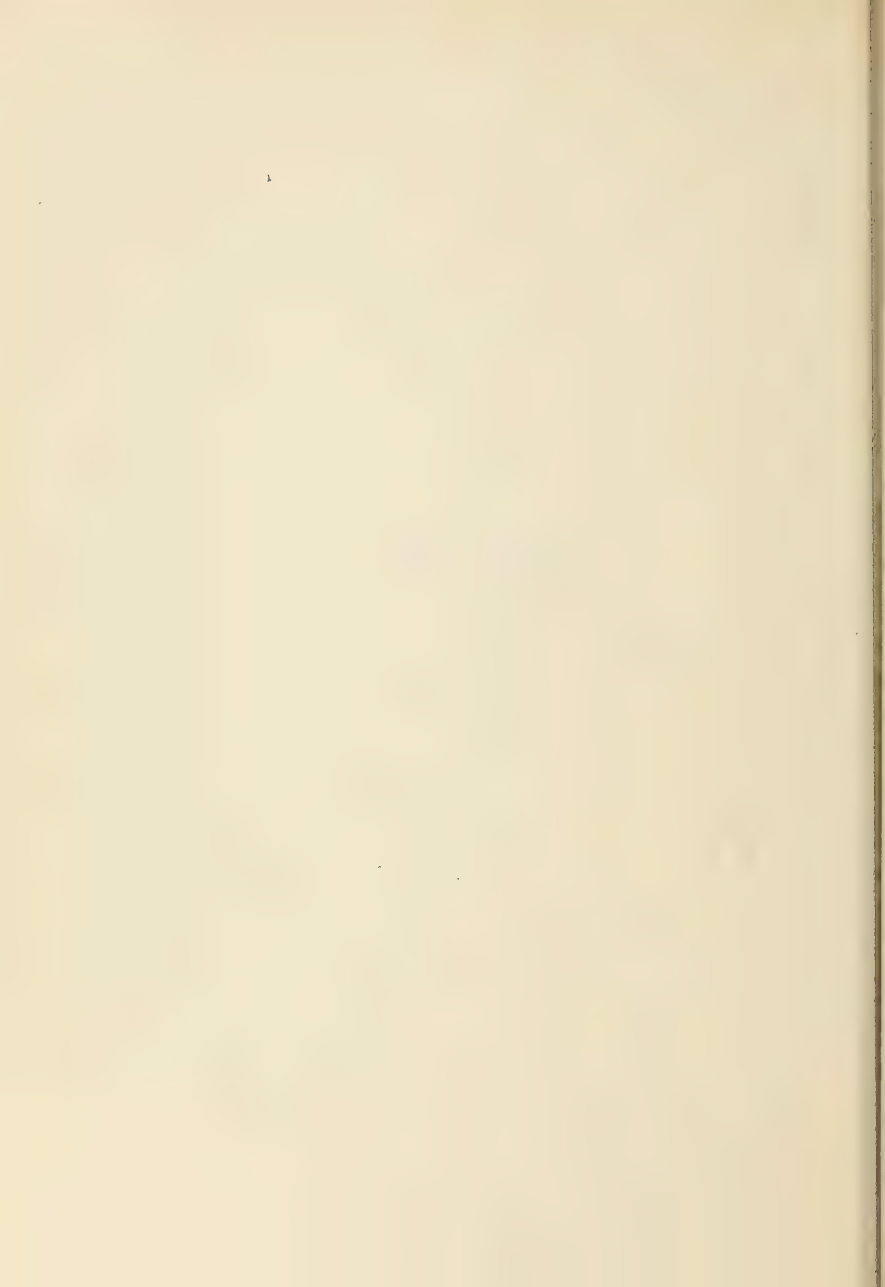




Gleam xii.

"Eyes have they, but see not, neither do they understand."

JESUS CHRIST.



Planetary Angels.

"How hear we every man speak in his own tongue wherein he was born."

Acts ii.



URING the latter part of the Nineteenth Century in addition to Psychic Photography there has arisen the practice of a certain kind of self-immolation upon the altar of hypnotism, which confirms the former and often results in a form of conscious Seership, in which state the Seer beholds the forms of the departed while in a natural conscious state, at all times, and in all places, minor forms of this gift result in clairvoyance, this phase is occasional, and is confined

more to the material heavens where they can see and converse with friends long since dead, receive messages, from Spirits who were strangers when on earth, for their friends still living, and become as friendly and familiar with these Spirits as if they were near neighbours. Trance is another form of the same gift, with the disadvantage to the entranced person that the benefit derived by the listeners from the communicating Spirit is not shared by him, for he is blankly unconscious, and may have been asleep for all he knows. In this form the cerebellum is the most active organ of the brain, and the Spirit Intelligence who wishes

to control the brain does so from the back of the neck, and then controls the whole of the brain. In this state the medium can see and describe Spirit forms, and often give forth knowledge beyond his capacity normally, limited to the extent of the vocabulary of the medium, for the reason that Spirits do not converse audibly but in thought waves which strike the aura of the entranced medium, and are interpreted into words by means of the organism they are projected against. This may explain why some Spirits use bad grammar when controlling an uneducated medium, who never did so when on earth, and also why foreign Spirits who knew no words of English are able to talk English fluently when they are using an English medium's organism, but in this latter case the Spirit must be of a celestial order, Mundane Spirits always speak in their own language when controlling a medium.

Seership, combined with Inspiration, is the highest form of intelligence on earth, and allies its possessor with the Wisdom spheres. Inspiration is not complete without Seership, neither is Seership of any intellectual worth in advancing higher knowledge on the earth, unless interpreted and accompanied by Inspiration.

There is a minor form of this gift termed "Impression," its recipients speak of having presentiments, these presentiments should in all cases be scrupulously followed, even when the road does not seem clear for their accomplishment, the very effort clears away obstacles, and gives the Intelligences, who are at the helm steering one's bark through life, facilities for the accomplishment of good, which a non-observance of the impressions given, deprive us of, for God can only work by means. Intelligence is the means He uses to work by; the angels and Spirits His messengers, and man the instrument to evolve intelligence through matter.

Years of patient investigation and experiment have

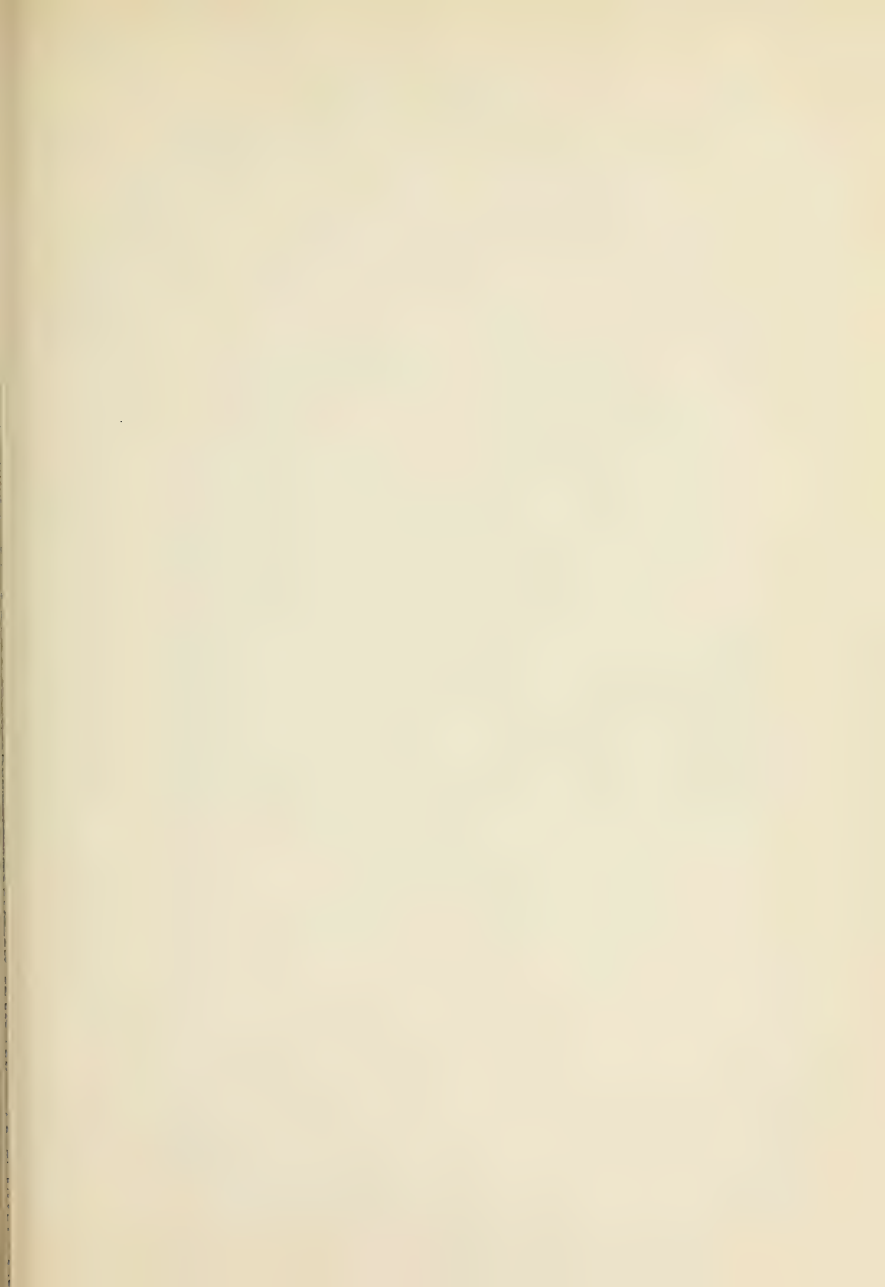
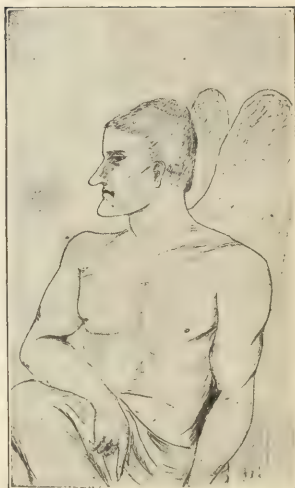


PLATE 34



PLATE 35



enabled the author, by using the facilities afforded by mediums of the above types, to derive knowledge beyond the usual observation of the student of history, and to draw information of planetary beings who live and have their being in other worlds than ours.

NEPTUNE.

NO. XXXVIII.—Is the sketch of a Spirit from the planet Neptune often seen at the house where the preceding plates were photographed, and as it was obtained in a manner as convincing of the actual presence of the Intelligence as of those we had photographed, it is added to this collection.

A Seer present was in rapport with this Spirit, while sitting in the room with the author and his wife, he described it, to the dark glistening blue shading of his beautiful electric wings, the tips of which when quite shut, seemed to trail the ground and give the figure an appearance of having shoulders higher than the neck; when spread open the inside of the wings are of a pale pink colour, and the sable hue is lost in a lovely blue unlike any shade seen on earth, the Spirit gives his name as Al-la-ha-ziel.

The wings of angels are of so fine a substance, that they more resemble the rays of light coming through a chink in a shutter than anything else on earth, and in reality they are an electric force projected at will for the purpose of sustaining the Spirit in the atmosphere of a foreign planet.

On this occasion the soul of the Seer was transported through space, up, up, upwards and onwards; his sensations were of intense cold, and utter darkness, the speed of flight almost appalling; the stars in the distance as he was winged on and on seemed to grow larger and larger. As he neared

their atmosphere they lost their apparent luminosity, until only the dark bodies of the solid globes were plainly perceived; on none of these could he alight. At last one much larger than the rest was seen of a light yellow colour, the size of an orange in comparison with the earth he had left, which he now viewed about the size of a Spanish nut.

On nearing the dark nucleus of this larger orb, he became aware that his guide was the Spirit whom he had sketched; here he once more touched *TERRA FIRMA*, and his perceptions were opened to the knowledge of a lifetime, fragments of which he gave forth in his exalted state, from the notes of which the following is extracted:—

The inhabitants of the planet Neptune are in a very pure and more advanced state than the Earthite, the orb is much older than earth, the people have evolved greater self control, they wear no clothing, are strangers to lust; women are in the minority; feelings of veneration and adoration quite unmingled with selfish desire, marked the men's attitude to their helpmates.

The curse laid upon Eve and her descendents, arising through man's fall from the object of generation, to the sensual pleasures of sex, has not descended to the female Neptunite, as a consequence there is a total absence of suffering and disease. They display no irregular, morbid, sentimental love for their offspring, perfect confidence in Nature's better judgment, induces them to leave the latent powers of their children to be unfolded by their Guardian Angels, in accordance with the inherent principles transmitted, unfettered by the strength and antagonism of the minds of their parents, who although they visit the spot where they were deposited, never interfere with them in any way, beyond a pleasurable display of satisfaction.

Their complexions are blue between an electric and sky blue, feathers take the place of hair, which constantly

emit electric sparks, especially when in a rage which needs great provocation. They are peaceable, unassuming, and what we should call, unsociable, with each other: their thoughts and aspirations are with a Higher order of Intelligence than their own. They understand that their contact with matter is to evolve intelligence; this they keep constantly in view, and instead of looking to each other for knowledge and advice, they look up and receive it from Higher Beings than themselves. They realize that the enfranchised Spirit is limited to its own plane of observation and experience, which may be a totally different one to the plane on which their neighbours live and desire further teaching and advice: thus for the few to attempt to enforce their ways and views on the many, by making laws, would be productive of the same confusion and disharmony with Nature as is known to exist on the planet Earth, where the teachings, social laws, and politic advice is for ever at variance with the Divine object of their being—harmony—upsetting the plans and increasing the labours of their Unseen Guardian Angels: therefore they leave each other to their own devices without comment, and all are allowed to live out their highest possibilities without let or hindrance, "a law to themselves" becoming each a potent world in harmony with, and assisting all around them as the stars, planets, and vegetation are observed to do.

Their eyes it will be seen are small, not unlike a fish's eye, the white seen all round; their nose eagle-shaped, their bodies long, thick set, and altogether out of proportion to the length of their legs: they are not great pedestrians; though they are well developed and strong physically, they are small eaters, and have consequently small stomachs; their neck is thick and strong, as is also the cerebellum: the one lobe of the brain is not developed at the expense of the other, as a result all appetites and passions are under the

control of the intellect; a few feathers are also on their ankles and wrists; feathers is not exactly the word to convey the right idea of this downy covering, but it is the best our language affords; the hairs of the body are magnetic and electric conductors, and the downy feathery covering of the Neptunites is of a finer construction, and more in number than hair.

They are great lovers of justice, but can be saturnine when provoked by injustices, this happens so seldom as to be epochs in their history, for their separate paths in the heavens does not often bring these two orbs into aspect one with the other, and only at these times are elements generated magnetically which tend to implant malific inclinations.

They possess most extraordinary, concentrative, and attractive forces, they can bring all nature into their service, not by labour and mechanical skill, as with the Earthite, but by psychic projection which produces a change of polarity in the atoms, similar to that which takes place in the seance room for physical manifestation, called in the last dispensations on earth, miracles.

The vegetation is blue, and is their only food, the atmosphere is red, their homes bowers, they seem to have no employment, or rather business; they have long arms and fingers with psychic tips, and claw-like nails.

He saw an immense amphitheatre hewn from solid rock not unlike a jelly mould, with a pillar rising in the centre flat on the top, on which their God descends from Heaven periodically in the visible shape of a beautiful fair woman, in the sight of many thousands of spectators, who sit on ledges, bulging from the sides of this huge basin like amphitheatre: one person only from each community being deputed to be present; this temple is more like a natural formation than one constructed by man's hands.

Their senses are not confined to the physical plane only.

Psychic perceptions, which on earth are quite the exception, and are regarded with amazement or incredulity, are the natural birth-right of the Neptunites. Their psychic sense of sight is so accurate, that what we see imperfectly only, rarely, and even then, in isolated cases, of other worlds, they see easily with no artificial aid; the continents of earth are clear to them, some can even individualize the people.

Before the Earthite can view the continents of other planets, even with artificial aid, he will have to turn his attention from the construction of unwieldy expensive telescopes, to small portable instruments, with etherialized gases confined between the lenses, such as can be in the possession of every one. This instrument will be obtained by man shortly. The method of constructing it will be impressed upon the brain organism of the first dabbler in acoustics and analytical chemistry whom this advanced band of Invisible Intelligences find negative enough to Spirit influences. The fortunate inventor will however be unwilling to acknowledge his indebtedness to the Unseen, but will say "I found it out by accident." This is already tabulated in the world of Causes, and is given here as a prophecy.

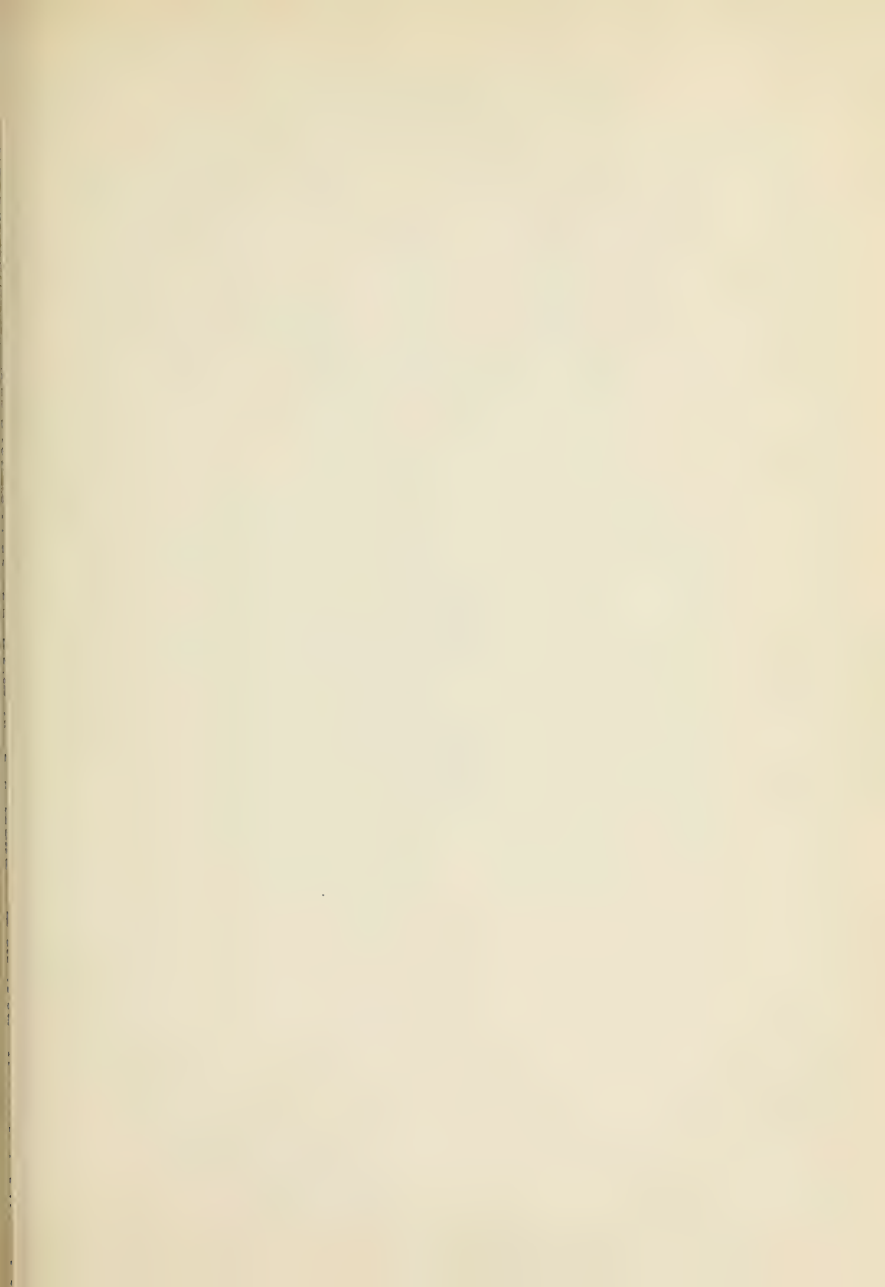
While the angel from Neptune was still present, the lady, in a mental prayer, asked him if he would go to the drawing seer in Wales, and give him an opportunity of sketching his likeness, so as to compare the one with the other. She then, without mentioning the fact to any one, wrote to Wales, desiring that if an angel purporting to come from Neptune should visit him to kindly draw it and send it on to her. Plate XXXIX is the drawing he sent, and is an excellent confirmation of the drawing done, and the description given upwards of one hundred miles away. After this he saw other planetary angels from Neptune, all of the same general form and feature.

NO. XL.—In one of his soul flights he saw and drew

Plate XL. As in a rift of the clouds he beheld a Neptunite on his mission as a planetary inspirational intelligence to the inhabitant of an earth: The female was quite oblivious of his nearness, or that the nature of her thoughts was due to his presence and electric inspiration, which entered her intuitive faculties as a spark or star, which he magnetically guided to the organ of the brain required, contact with the atoms there generated a particular force which tabulated the thoughts, it was his mission, or his pleasure to create in her mind. From this and similar psychic experiences it would seem that man's brain is a sort of galvanic type-writer, manipulated by Unseen Intelligences, and that the quality of the production is due to the skill of the Invisible Operators, man having little to do in the matter, but remain passive and give utterance to the ideas tabulated, after they have been sifted through the riddle called reason. Great original thought means great passivity to the mesmeric influence of Planetary Angels with the lively consciousness necessary to utter or record them when created. The proof of these inspirational utterances is generally forthcoming in future centuries by means of the gradual evolution of physical science.

Neptune is a masculine planet, duality is almost lost in unity, all males possess the power of reproducing their species, but whenever a female child is created they know they have been visited by the Gods; the spot which gave it birth yields its substance towards the nourishment of the little one, and as it grows and matures, so the earth by natural laws becomes scoped out and an additional amphitheatre is formed in all respects like the one described in the former part of this chapter.

We were taught that there were planets where all were males, others where all were females, containing within their own organism the power of reproduction. Others like the





earth were dual, both male and female, but all have not fallen to the appetite of lust, and become subject to the evils of suffering, for they have not like the Earthite outraged the Angelhood of God, and thereby become subject to God, suffering unto purification.

SERAPHS.

NO. XLI.—There is a class of Planetary Intelligences who are seen without arms and legs, the operations of their present existence being entirely mental and psychic. They are always seen by the Seer in company with Celestial Spirits whom it is their mission to inspire and guide, of this order is the priest, who is the Guardian Angel of a missionary's son, in whose presence this vision was painted by a Seer. Seraphs of this order are only seen by the mortal Seer who is on an intellectual and aspirational plane, and even then the conditions of mind reigning must be calm contentment, or they are unable to come within the focal vision of the psychic. They are seldom seen in the presence of more than two Earthites, and oftener in the presence of one only. Of this order were the Seraphs that with the Shekinah shone on the altar of the Holy of Holies in the Jewish temple, wherein none were allowed to enter, save the High Priest, and he but once per year to behold the visible presence of the Lord.

The Seraphs have no direct contact with material man, but are always accompanied by advanced Spirits from earth. They inspire, but never control to speak directly, thro' a medium.

SPIRIT FROM MARS.

A female tall, six feet high, hair red, magnetism, red,

clothing a loose robe, also red; features broad, jaws very square, top part of the head is broad, nose thick, square, and pugnacious. A Spirit of gross physical type from Mars. She stands near and breathes out on to the people present, her hands are large, fingers broad, and square at the tips.

On another occasion we had a vision of a man of Mars, who was nearly seven feet, square, and broad, even to the finger tips, with a magnificent aspect, he appeared to be clothed in a ruddy armour of mail as though prepared for war, which shot forth ruddy rays of light, shining and glistening at every move, he seemed to bring an atmosphere of energy, strength, and activity; we were afterwards informed that this was his mission, his visit was in harmony with the Astrological aspects of Mars at the time which were health-giving.

Another Seer beheld a Marsman who at first appeared to wear a long white cloak over a costume somewhat like a Roman warrior. He had a highly developed physique—of fine quality, rather than hardy-muscular strength: he stood rather taller than the average earth-man—a head taller than a gentleman present who stood five feet seven inches. The cloak (?) while the Seer was looking, assumed a less dense appearance—became like a falling spray over the figure—yet there was no sound or splashing of water.

Finally, as the soul-eyes acquired greater power, the phenomena resolved itself into a current of magnetism which pouring from the ganglionic centres of the Spirit's superb form, radiated all around him downwards to the earth-people he had come to benefit.

He could take handfuls of the subtle fluid and inject it into a man's vitals, and it seems to be the pleasure of the Marsites to promote sanguinity and health rather than mental benefits.

SPIRITS FROM THE PLANET JUPITER.

Sitting for a private seance, the medium described the following Spirit bending over the lady purporting to be a harbinger of peace, prosperity, and powerful friends from the planet Jupiter.

A beautiful female, six-and-a-half feet high; aquiline nose; long wavy golden hair, reaching to the waist; shining red gauzy silk robe, with a golden lustre; bright ruddy pink skin; large blue eyes; much more lofty head than the highest-brained man of earth's inhabitants. She had much brain above, behind and before the ears; the forehead projected, as a whole, being broad and erect; the head was round every way, except down the middle from benevolence to firmness, where it was level like a table; the social sentiments no higher than the intellectual; the upper lip was firm and yet kind; she had a large, broad, well-shaped mouth; the chin and jaw square. Her hands were long, strong and tapering; her limbs plump and well-formed, upon the whole a symmetrical figure. She had an animated bright and happy expression. On Saturday evening he described a similar Spirit near, but in this case it was a male over seven feet high, broad, handsome and powerful, with a profusion of curling auburn hair hanging like a mane over his forehead which was high, broad, and square, projecting over the eyes, but not receding; the upper lip was firm as in the case of the Spirit already described. His whiskers and moustache were crisp and curling, auburn in colour. His aspect was grand, benignant and god-like; the form athletic, was clad in a loose robe of a transparent material, the ruddy flesh glowing through made it appear of a shining red golden hue. His hands were huge and extremely well formed, the

nails broad but tapering at the points; enormous feet clothed in sandals, but not out of proportion to his great stature. He spoke in a voice which was full, deep and sonorous, words which sounded like "Rill yap Jarva beza; medza zona zilp; azia zamp yarva," translated by one control to mean, "I come to thee from Jupiter with blessings; surely my health shall be thine; my heart flows theeward." When asked how it was possible for a Spirit of earth to translate the language spoken on another planet, the answer given was,—that "Spirits do not need audible words to convey their thoughts to each other, which approach in waves, and need no translation.

It may be interesting to students of Astrology to learn that the planet Jupiter had just entered the Zodiacal sign it occupied at the lady's birth, and is forming a trine aspect to the Radical Sun in her nativity; Jupiter is sextile to the Progressive Sun; and by mutual aspect Jupiter and the Sun are now in sextile; the Moon, also, this month comes to a trine of Jupiter.

Therefore, so far, the Astrological indications agree with the Spiritual import of these celestial visitors from the planet Jupiter.

The one difficulty investigators cannot surmount at first, is that our departed commence the next life where they left off here, that they are not changed, except that they have cast off a body, which encased their souls and weighted them of this particular planet, thereby making them subject to the effects of magnetic rays from all the dense bodies in the Universe, large and small, which may be directed towards this case or body, during the period termed "life." At its close the real—I—still exists, retains its own individuality, carries on its own train of thought, and Spirit evolution, yet remains near, though invisible, to those in the body with whom it is in magnetic sympathy; so that heaven is all round us, invisible to all, except the Spiritually-gifted sensitive.

Each person on entering the presence of a "medium" brings his own "Spirit World" with him. These Spirits are good or bad; mirthful or serious; frank or suspicious; artistic or scientific; truthful or deceptive; according to the mood the person desiring an interview with the sensitive may be in at the particular time he sits with him. This is what is meant when Spiritualists talk so mysteriously and vaguely about "sitters not supplying good conditions," as being a cause for unsatisfactory seances.

High-class Spirits, or such as were earth so, in life, cannot now come into the atmosphere of any but those whose thoughts and general attitude of mind are similar, and thus attract them. This law of attraction will equally apply to all kinds, classes, and phases of the Spiritual mind. "Like attracts like," is especially true in Spirit return.

We may add that the medium we sat with, knows nothing of Astrology, therefore we are satisfied that he did not get any hints concerning the good aspects of Jupiter, now operating, to assist him in giving the clairvoyant descriptions above stated.

IS JUPITER INHABITED.

Since the telegraphic communications between us and the Spirits from Jupiter have commenced, we have been curious to know the necessary conditions, for holding converse with Spirits from other planets.

We learn that to establish a magnetic telepathy between an inhabitant of earth and the Spirit of another planet, it is necessary that no malignant rays should be cast towards it from other planets at the time of the birth of the individual desiring to communicate.

In the lady's horoscope, Jupiter is free from affliction.

and in trine to the Sun from the 10th; favourable aspects to Jupiter are also operating at the present time.

In reply to Mr. R. Proctor's assertion that Jupiter is not inhabited, we merely state that no science is perfect until all other sciences have been brought to bear upon it.

From further conversation we learned that the state of the planet Jupiter is luxuriantly tropical, and the heat in the equatorial regions approaches to over 300° of your earth-life calculation of heat, in the normal condition, but it is often greater, yet in spite of this high temperature, it is the abode of embodied intelligences.

The lower forms of animal and human life are superior in beauty and intelligence to your highest forms of intelligence and beauty on the earth.

The highest aspirations Jupiter-wards meet and blend magnetically with the beneficent Spiritual impulsions earth-wards from the high toned Spirits of Jupiter.

As every flower has its own odour, so every planet has its own electric and magnetic expressions. The highest Spiritual sphere around the earth is being drawn magnetically Jupiter-wards, hence we seldom hear of Spirits returning to earth past the 7th sphere. This earth and all its visible and invisible inhabitants, is but ONE thought of the Creator; as many thoughts blend in one mind, so many worlds blend by magnetic attraction into a Solar System*. Their rays are projected even to the atoms composing every world in the Universe, but some of these atoms attract certain rays from particular planets more powerfully than others do, according to the power of the rays projected upon the atoms composing

* "It is to be observed that the Sun of this world does not appear at all to any Spirit—it is as thick darkness to Spirits and Angels."



3 NEPTUNITE SPIRIT CONTROLLING ONE
FROM ANOTHER PLANET.

a human body, when it first was animated by Spirit at birth. The careful observation, of the effects which these magnetic rays have on bodies animated by conscious Spirits, constitutes the neglected and much-questioned science called Astrology.

A SPIRIT FROM THE PLANET VULCAN.

Tall, graceful, dress, is as it were white satin, complexion clear, features sharply defined, only marked by being disproportionately wide at the jaws, and remarkably so across the temples, face altogether poetical and refined, with much force, eyes dark blue, hair black. She speaks—"I dwell in a sphere midway between Venus and the Sun."

A front view shows a very remarkable head. The plate of the skull is high, and yet far from the sides it rises in the form of an arch, from under which flashes a bright gold light which forms itself into a star over the forehead, and flashes forwards and outwards, yet it gives no impression of a monstrosity.

This arch appears to be a superstructural brain encasement, which has a connection with the brain below the bridge.

She draws closer with an electric star, snowy white and gleaming; she places this on your head: it descends into it. She withdraws her hand, throws her tresses over her left arm, winding them round and round; she then uses her right hand, and apparently plays upon her hair a sweet tune, while the overhanging bridge of the skull appears to be a sounding-board, which reflects these sweet sounds; and as the harmony increases in volume, the luminosity before referred to, increases in splendour, suffusing the face with a transfiguring light; when the notes are faint the light becomes dim.

She ceases playing, stands erect, tosses her hair back in a glorious volume, and says again: "I come from a planet midway between Venus and the Sun. We serve Jupiter. We serve Mercury. We harmonise the influences of the gods for those who are capable of receiving truth. Mercury carries the messages. We blend together and interpret the Divine import of all the messages of light. My sphere envelopes the heavenly orb recently discerned by the earth-man; its celestial name is Zimrah."

This newly-discovered planet is also inhabited, and by a race of creatures as distinctly different to the earth-man as are the inhabitants of the other known planets.

We notice that we only have these far-distant visitors when the planet they profess to come from is at angles with the spot in the heavens occupied by the same planet at our birth, confirming the ancient science of Astrology. We also find that the magnetic effect of their presence is followed by the results attributed to the individual planets in such and such an aspect by the sages of old.

Students of Astrology have to depend upon the geometrical calculations of astronomers, therefore Astrology is but the observation of results which follow the electric rays from certain heavenly bodies, projected to other bodies, equally dense but earthly and minute, in comparison, absolutely lost, without the fixed science of astronomy whereon to start these observations.

So little is known of Vulcan's path in the heavens that a correct calculation of the times of his journey are not given in the yearly ephemeris, but when astronomers can give as correct a table as they do of Neptune and Herschel astrologers will commence their observations, and by comparing them arrive at the effect his electricity has, when directed towards earthly objects.

Two different Seers have been present when Spirits from

Jupiter have been here, the descriptions have agreed in both instances. Andrew Jackson Davis has also been favoured with visions of Jupitarians, which do not differ from the foregoing. He states that they are jolly, bright, good tempered, vigorous, athletic; we were told on one occasion by a Spirit who had visited Jupiter that they were fond of eating, drinking, merry making, and all social enjoyments, but were too evenly developed all round to carry enjoyment to excess.

All Seers are united on one point, they state that the spaces between one planet and another are totally dark, and not until the atmosphere is entered which surrounds a planet, is any light perceived; this seems conclusively to favour the theory that *light does not travel from the Sun* but is generated at the confines of the atmosphere of each planet, by the amalgamation of the electric and magnetic currents, the equality or inequality of the one class of rays with the other produces the variableness in the quality of light and heat transmitted to the inhabitants of the several globes. The largest orb in a system acts as a condenser, or receiver of the magnetic rays of the rest, the unity renders them electric; in this state they are reflected back from the largest orb or Sun, and on the confines of the atmosphere generate a luminosity perceived as light and heat.



ABDULLAH'S HOME IN THE HEAVENS, MATERIALIZED.



Part ii.

GLIMPSES THRO' THE RIFT.

Synopsis.

GLIMPSE ONE.—SECTION ONE.

Spiritual Evolution is not accepted as a fact. A common primordial origin. Huxley and Protoplasm. The nebular theory of worlds impeached. The magnetic nucleation theory advanced. Regeneration of atoms. Restoration of duality. Carbon. Oxygen. Nitrogen. Consciousness. Primus. Secundus. Adam seeking Eve.

SECTION TWO.

The dawn of Creation. Creative impulse. Astral primaries. The Earth of the fifth generation. A Table of Parallels. Primus. Secundus. Tritates. Protoplasm. Molecules. Igneous (heat formed). Rock. Granite. Differentiation between animals and vegetables. Epoch I. Epoch II., Fish, reptiles, amphibians. Epoch III., Carnivora. Gregariousness. Epoch IV., Era of separate sex. Eve of the tertiary period. The era of man. Consciousness progressive.

GLIMPSE TWO.—SECTION ONE.

The Ascent of Psychic Powers. Physical development only one hundred and twenty degrees. Laws of the Spiritual, are a continuance

of the Laws of the Natural World. Swedenborg. A. J. Davies. Drummond. Zollner. Poets and the coming man. Tennyson. Orbital. and Heliocentric motion of souls. Propulsion—compulsion—impulsion. The manifesting Spirit one hundred and twenty degrees.

SECTION TWO.

The Harmonies. Three Orders of Primal Spirits:—Choice, Necessity, Effort. Three Superior States and Four Auras. Drummond on Crystalization. List of Trines. The Druidic triades. The soul's nature three-fold. Super-celestial—celestial—Progressive Terrestrial.

GLIMPSE THREE.—ORIGINAL MATTER.

SECTION ONE.

The Seer's optical instruments God-made. Inspirational Philosophy, the apostle of love. Science, the disciple of doubt. Didymus. The opinions of the Ancients. Air; breath—ruach. Atom and Ova. Motherhood—a poem. The key to the mysteries of Genesis. Superstition. The powers of Spirit-intelligences. Spirit masculine. Matter feminine.

SECTION TWO.—MIRACLES.

Spiritual Dynamics. Comparison of Scriptural and Modern Phenomena. Definition of a miracle. About certain Saints. The fire test. Anecdote of Clement's. Material vehicle necessary for miracle. Induced electricity. Lytton's coming race. Death a form of coma. No exhaustion to Spirit. Miracles have never ceased.

GLIMPSE FOUR.—LAW OF CYCLES.

The movements of public conceptions are slow. The mathematical view. The precessional data. Geological affirmations. Avatars and cataclysms. Ninevah, Babylon, Rome. Tables of Waves, after Dr. Zasse. Applied to English History. Cycles of 250 years. Cycles of 200 years in History. Cycles of 1000 years in History. Cycles of 125 years in History. Of a cycle of 1000:— $\frac{2\frac{1}{2}}{6}$ —4 culminating: 5 fifths—flourishing: $\frac{2\frac{1}{2}}{5}$ waning. The progress of Literature and Art. Shakespeare. Mighty men are foci for Spirit influences. The human race approaching perfection. The effect of the wave on Commerce. The wave of Spiritualism.

GLIMPSE FIVE.—THE SPIRITS OF THE
DESCENDING ARC.—*SECTION ONE.*

The message of Aziel. Azerotti. Binarotti. Netzeroth. Symbol of Divine Being. The Spirits of Morning. Orders of Spirits. The number six. Philo. Six orders of elementary Spirits. Three orders of Astral Spirits. Progressive or ascending Spirits are the other one hundred and twenty degrees of being to complete the circle.

The mathematical nomination of Spirits. Evolution predicates Involution. Re-incarnation. The real impersonality of man.

SECTION TWO.

PLATE XLII.—The fire Spirit. Air Spirits. The chemical trine harmonized. The number twelve. The number three. The number four. The number seven.

Angels. Orders. Planets. The three's and sixes. Superior. Medial. Inferior. The Trinity. Trinities of the Universe.

GLIMPSE SIX.—THE RISE OF MODERN
SPIRITUALISM.—*SECTION ONE.*

Hydesville. Theology and the Bible records. Man's birthright bartered. Conversion of leading scientists. The ado at Rochester. The clergy rampant.

SECTION TWO.—March, 1848.

Fox family. The Spirit of a murdered man. Judge Edmonds and Dr. Robertson testifies D. D. Home's mediumship. Mrs. Hall. Ostracism, the penalty of investigation. Faraday and Huxley. Mrs. Haydn. Mrs. Crowe's Book. The Somersetshire anecdote. The tendency to centre opinions on pivots of received scientific axioms. The uses to which Clairvoyance may be put.

GLIMPSE SEVEN.

The philosophy of Spiritualism. It is Religion—based on fact. Admissions and denials of Inspiration. The honoured few who have

the courage of their convictions. The serfs of Poland. Medium or Minister? The advantage of Education. Doctors. Pastors. Masters. Degrees of Mediums. The Science of Healing. Musical metaphor. Poem. The historic associations of buildings. Anne Hathaway and Shakespeare. No limit to possibilities of control. Duplication of Master Pieces. Art, Literature, Poesy. The Spirits of the Bible—ascended humans. God Immutable. Virtue and healing. Comparison of phenomena. Mr. Jervis and the Spiritual Telegraph. Colliers and portends of calamity. Clairvoyance. Nature a storehouse of records of life. Mr. Croft's gifts. Imagination the eye of the Soul. Mesmer. Reichenbach. Dupertet. Zollner. Ghostly revels. Earth-bound Spirits. Methodism and Revivals. Sankey and Moody. Pneumatology of the Bible. Ancient religious form. Early British Church. Culdees. Folk-lore.

Yankee medium's advent. Spread of the cause. The acceptance of Spiritualistic Philosophy by Religious thinkers.

Christ, a Divine emanation—abstract principle. The difficulties of thinkers concerning Jesus. The portals of the Dawn.

GLIMPSE EIGHT.

The Virgin Mary—a type of matter. Time and Saturn synonymous. Christ a person or personification? The mission of the Sun. The era of God-humanity. Human Emancipation. The social evils of civilization. Anomalies of Law. Human errors in conduct and judgment. Matter impregnated by Spirit. The Easter-egg. Passover. Pasach. Pasg. The triumph of Spirit. The *devils* that possess. Immigration opposed and encouraged. The rendezvous of Spirits. Common Form of all animated creatures. Demoniac looking being. One Will performed. Prayer.

GLIMPSE NINE.—THE SONS OF GOD.

SECTION ONE.

First emanations of the Divine Mind. The glory of Primal Celestial Being. Adonai, Elohim, Sefirot.

SECTION TWO.

The Luminants. Definition. Misunderstood and undervalued on earth. Interior illumination a *sine qua non* in Art. Ideality can comprehend the Divine Attributes. Pure Spirit or Holy Ghost? The Three Degrees. Supreme. Inspiring. Messengers. The mantle of the Luminants. T. S. W.

GLIMPSE TEN.—THE HIERARCHY OF THE SAINTS.

The control of Bible worthies. Generic names. Roots of words symbolical. Moses and Christ. John Seldon. Gabriel. The dynastic representative on a par with his audience. Various grades are *one* merging into the white light. Messianic Eras. A suggestion to the Fabian Society. Dynasties and their characteristics. Tribe of Levi. The Sephiroth. Malkuth Tzedac. Astrological guide in determination of a gift. Mortal to Archangel.

GLIMPSE ELEVEN.—SPIRITS AS WE KNOW THEM.—SECTION ONE.

The progressive spheres. The earth-bound Spirits. PLATE XLIII.—Elemental Spirits. Second sphere. Third sphere. The revelation of high descent. Before Abraham *was I am*. Celestial spheres. The shining one.

SECTION TWO.

Elementals. Types predicate antetypes. The heavens and hells. Celestial Realms. The Home of Abdullah.

PLATE XLIV.—A Master Teacher. Abdullah's address.

GLIMPSE TWELVE.—CELESTIAL SPIRITS. SECTION ONE.

Joan of Arc. Extremes of personal character. Guide Posts. The threshold of Eternity. Iryn Caselyn. The possibility of Prophecy. Mustapha the Prophet. God's eternal symphony. The text-books. Folk-lore. Witches. Friends only within the veil. Knowledge—a re-birth. Poised in worlds of space. Man's mastery over passion. The Sun of man's presence shall re-arise. Super Celestial Spheres.

SECTION TWO.

The Merging of sex. Marriage a true duality. Spirits of Choice need not incarnate. The genealogy of Jupiter. Saturn (♄) a type of the Church. Save the mediums by education and environment. Suns the children of cosmos. Spirits from other planets. The magnetic nucleus. No one hath seen God. Angel's wings. Gustave Doré. Clairvoyants and the Aura. A Man's Spirit. Finis.

Glimpse iii.

A Theory of Creation.

"Analogy is the final word of Science and the first of Faith. It is the sole possible Mediator between the Seen and Unseen—between the finite and the Infinite.

It is the key of all the secrets of Nature and the only Logos of all Revelations."

Drummond.

Natural Law in the Spiritual World.

"To enlarge the sphere of Science is apparently to defraud Faith; but it is in reality to extent its domain in proportion as it widens its basis."

Drummond.

"You seek without, what you have within. Accustom yourself to seek God *in your heart* and you will find Him."

Hobbes with the Mystics

"The wise give divers names to that which is One. Poets make the Beautiful-winged manifold, by words, though He is only One!"

Hindoo Scriptures.

SECTION ONE.

"There is a deeper unity between the two kingdoms than the analogy of their phenomena—a unity, which the Poet's vision, more quick, than the Theologian's, has already dimly seen!"

Natural Law in the Spiritual World.



It has occurred to us that, amidst all the works which have a bearing upon the emerging of man, as we at present know him, from a primitive condition as much below the aboriginal of New Zealand—to say the least—as the cultured European is above him, due regard has not been observed to other than purely material agencies, which have operated to his advantage, and brought about that advancement to which the name of Evolution has been applied.

Why may not a scheme of mental development be drafted, which, through the various stages of consciousness, instinct, and reason, may be shown to keep pace or run parallel with the three great divisions of Natural History? namely, vegetation, the lower animals, and man: and sub-divide and classify those three into such gradations as may be compatible with the evidences of consciousness, instinct and reason, as our observations of such forms of life may justify.

If we may take it for granted, that from one primeval

form all other forms are descended, and, by change of environment, and instinctive adaption to those changes—through tedious and almost incomprehensible paths—the individual descendants of the primal monad presents us to-day, with many diversified classes and species, we may be sure that whatever of instinct or of consciousness that primal nomad manifested, was the incipient stages of psychic life that was to run parallel with the development of its physical differentiation.

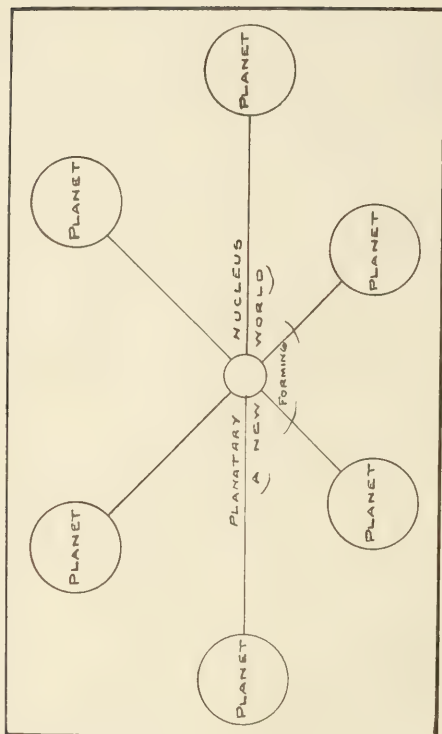
Several thinkers advanced the theory as far back as a century ago, that all organic beings have originated in one primordial form,* and that what we call species are various degenerations of the same type, but that the same primal form has not been perpetuated since the origin of all things.

It is believed by one school of scientists, that a species of gelatinous substance found at the bottom of the ocean is the origin of all forms of life. Professor Huxley, while first of all enunciating the value of the discovery, has been compelled to admit that, after all, he was but imperfectly right in so declaring. While it must be conceded that from some such substance all original organic forms had issue, we have not yet had its particular defined except under the the general name of Protoplasm.

We may here also state that the nebular theory as applied to the formation of planetary bodies, is but very imperfectly understood: the nebulosity or *apparently* fiery particles are *not* thrown off from Suns, as is commonly supposed, and afterwards undergo condensation and solidification, but are generated and crystallized by magnetic currents in a manner to be described herein. Every stellar centre, or sun, becomes a focus for magnetic rays which pour from each planet and their satellites and they to each other.

* See Note A. Appendix II.

PLATE 49



Hence there must of necessity be some points at which these rays* cross each other, and these intersectional points become the nucleus at which gather particles, from the already existing bodies, which in time become cometary and finally stellar.

Sometimes, it is found, that the unequal pressure of the current's force cause the nucleus to move from the central pivot, and it takes a rapid and somewhat erratic flight through space, until it becomes hinged to a more potent magnetic centre, or disintegrated and absorbed piecemeal by other centres in process of formation. Of these comets—more anon.

Having thus shown how nuclei are formed, it follows that the gradual accretion of matter causes the dimensions to swell, and the whole in time becomes a globe. The processes of condensation and solidification—the chemical combinations that produce water and its rarefaction into vapour, would as inevitably follow as they would under the conditions of the nebula theory, and chemical interaction would cause the inherent qualities of matter to exert themselves in the primitive inorganic forms.

Faraday was of opinion that the various forms under which the forces of matter are made manifest, have one common origin, and are so directly related and mutually dependant, that they are convertible as it were into one another and possess equivalents of power when in action.

We learn that in those early stages of the planet's history (and we take it that they apply with equal force to this earth), the atoms of which it is composed have obtained a revived complexity or duality by virtue of the centralization of the magnetic particles of pre-existing bodies: that all the original qualities of the atoms would have been restored by Nature's equilibrium, and all they had lost by depletion,

* See Diagram I.

restored. Atoms, like everything else, suffer from the demand upon their energies, and if Nature is to preserve its equilibrium there must be a restoration. This is secured by the meeting of various currents where the reciprocal balance of the negative and positive phases of the atomic character is obtained. Thus Nature, regenerated, begins again her wonderful work of Evolution, and the atoms commence to secrete a kind of mucilage or slime, which unites the atoms into molecule, and the polarity, being thus re-arranged, and spread, so to speak, over several centres, excites to chemical action, so that the primordial chemical Unity becomes a duality, and finally, a trinity; and further innumerable differentiations ensue.

At this stage we find that *carbon*,—the representative of life's sustenance: *oxygen*,—the principle of life generation: *nitrogen*,—the representative of change, decay, and destruction—were the three general principles of chemical quality.

What we mentioned above as mucilage—a secretion of atoms—is by that term very inadequately described, for it is an emission from what might be termed the positive side of the atom which draws to itself the negative side of another atom. In describing it as a species of slime, we were guided by the fact that it was positively neither fire, fluid, nor gas; but a combination of all three: and its effect was to encrust the entire molecule with a sort of shell, over the surface of which were scattered innumerable centres of attraction which cause molecule to gravitate to molecule. By an infinite repetition of the process there was laid the foundation of the geological formation of the globe. The fluidic attractive emission which we have called slime, we now denominate with the name of *primus*, and the coating of the molecules, which we described as having magnetic centres, we will call *secundus*.

We do not wish it to be understood that atomic matter

possesses of *itself* this power of secretion, but rather that *force* or the influence of Spirit manifests in some such form, and that the reaching outward of this fluid like substance is the earliest development of what we call consciousness in the inorganic realm: it is the recognition of isolation—the need of companionship—the atomic Adam looking for his Eve. The primal atom which we have described as a dual-faced unity, is also unconsciously bisexual: the positive side, unaware that he has within himself an unborn Eve, reaches out to the negative side of other atoms, and thus a correspondence is set up which produces the germination of new forms.

The Bible has it that a “deep sleep fell upon Adam,” Genesis III. 21, and while he slept a new created being issued from his side. This is typical of the unconsciousness of the atom with regard to his other self of material man as to his Spiritual counterpart. He seeks elsewhere that which he has within himself.

See quotation at head of this chapter.

SECTION TWO.

"One thing thinking men are waiting for is the introduction of Law among the phenomena of the Spiritual World. When that comes we shall offer to such men a truly scientific theology!"

Drummond: Natural Law in the Spiritual World.

RETRACING our steps we return to a period at the very dawn of creation, when there existed in a passive, inactive state primordial matter in an envelope of primordial Spirit, held as it were in a state of solution.

To this the Divine mind imparted the creative impulse, the invocal mandate "Let there be Light!"—and there was light. Matter infused with the Divine impulse shot forth rays of activity, emerging and making active all atoms impelling to vivacity and fruitfulness, which being analagous to the effect of light, may be symbolised as such.

The creative impulse resulted in the concentration of the primordial atoms which formed the first-born astral bodies: they began to attract and counter-attract each other, generating those magnetic currents from whence originates the secondary and all subsequent planetary bodies born at the points of intersection.

We do not propose to enter into an exhaustive and elaborate *rationale* of those earlier periods, as our object is

TABLE OF PARALLELS.

INORGANIC.	ORGANIC.	PSYCHIC.
Primordial Atom. (a dual-faced unity.) Primus. Secundus. (embalming ooze.) Tritates. (chemical combination.)		Impulse. Affinitive selection. Reciprocity.
Molecule. Grit substances. Primal rocks. (early igneous.)	Organic secretion. Protoplasm. Amœbæ. Protozoa.	Progenital impulse. Progenital division.
Aqueous deposits.	Adhesive animalculæ.	Home-forming instinct.
Vapour deposits of Animo-plant germs on dry land	Limpet and sponge-like animals. Aquatic animo-vegetables.	Selection of environment. Procreation by deposit. Instinct of adaption to environment.
Concretion of granite and basalt.	Radiata.	Tendency to crystalization.
Animo-plant deposits produce fertilization. Early fossil deposits.	Differentiation between Animals and Plants.	Individualization. Creative energy in both divisions as yet bisexual.
Formation of carboniferous coal measures.	Animals herbivorous.	Gregariousness.
Denudation. Earlier sand-stones and chalk strata.	Shelled animals and fish. Spined plants.	Protective instinct.
Alluvial land. New Red Sandstone. Marine Fossils. Aggregative Strata. Limestone. Slates.	Reptilia. Annulata. Fishes. Mollusca Birds. Boring Animals. Armed Fish. Amphibia.	Aggressive instinct. Insidiousness. Cunning. Nomadic instinct. Protective and aggressive instinct.
Later Coal measures. Fossil mammalia. Clay, sand, gravel, limestone.	Carnivora. Mammalia. Oviporous orders.	Differentiation of sexual instinct. Paternal protective and providing instinct. Maternal protective and nurturing instinct.
Later geological strata.	Troglodytes. Man.	Reason and Comparison.

rather to indicate lines upon which future science may proceed in the investigation of natural phenomena as soon as it is possible to do so unrestrained by the sophistry of the schools. And our main object is to fix upon a point at which we can commence our tracing of the parallel march of Spirit and matter along the line of evolution. Recognising the fact that the first-born stellar bodies were the fruition of the Divine impulse, we call them *astral-primaries*. The bodies formed by nucleation at the points of magnetic intersection, we dub astral-secondaries, and as generation after generation—system upon system—follow each other, we must locate the Earth in the fifth series, and the nebulæ of our skies are the embryo of future generations.

Considering the earth as a type of the fifth astral generation, we propose at this stage to confine ourselves to a study of the physical evolution, and present what we consider the true parallels in the three kingdoms,—the Inorganic, Organic, and the Psychic.

EPOCH I.

In the attempt at tabulation which we here present for our reader's consideration we start from the primordial ooze, or rather the Divine impetus imparted to the primal atoms which impel them to seek affinity with reciprocal atoms. The same phenomena occurred in respect to the atoms of the Astral Primaries, and will occur to all atoms in the nuclei of future worlds.

The atomic impulse was the first indication of that intelligent power which has culminated on the material plane in man, and in relation, similar to the phenomena which has been observed in those lower gelatinous forms of life called amœbæ.

The further development of the primal ooze, which enswathed the earlier molecules in a coating analagous to the albumen containing the yolk of an egg, was the seat of what we have termed magnetic (surface) centres, and which wrought the first chemical changes—gathering the new combinations around the centres as nuclei preparing the way for the birth of that substance called *Protoplasm*.

These are the first triad of primordial manifestations:—

The Primus	Creating.
The Secundus	Sustaining.
The Tritates	Changing form, destroying and re-building.

The result of the triad was—*Protoplasm*.

The primordial atom, *recognising* that "it was not good to be alone," *felt* for other forms, and by so doing in contact gave birth to the first active creative principles.

The result was *primus*, and it represents intelligent impulse towards *procreation*. As the first connective link was thus formed between matters, positive and negative, Nature directed a sustaining and preserving secretion to enswathe the reciprocating atoms: this was *secundus*, and it represents the inorganic sense of *preservation*.

Then came the chemical affinities—called into action with the result that the primary forms were changed, and new forms set up, which, by constant variation, begat the third class—*tritates*, which represent the *changeful* character of progressive energy.

With the tritates terminate the line of primal forms that preceded the organic; henceforward the three kingdoms—inorganic, organic, psychic, advance side-by-side, the psychic acting through the organic upon the inorganic.

We now reach the period in which the progenital impulse of the psychic kingdom impels the secretion of the protoplasmic organism which developed into the animal kingdom through the intermediate animo-plant series.

Here we may remark that the molecule, as known to Science had not been formed until the era of protoplasm; for we recognise the fact, and we recommend it to the consideration of the schools, that the atom, so-called, discernable in the microscope, is as remote in regard to size, and, indeed, to composition, as the earth itself is from the said atom, and the latter from the original ones.

Therefore we apply the same to the recognised molecule, and claim that the primal molecule has to be multiplied a great many times before it becomes the molecule of Science. The latter dates from a period contemporary with protoplasm and both indicate the period marked by progenital impulse.

Molecules form the grit substances of earth which culminated in the formation of granite, and contemporaneous with those came the *adhesive* animo-plant forms of life. These abounded in such pools of water and shallow seas as the surface of the earth afforded.

Now with regard to the so-called Igneous Rocks, lest some should cavil at our assumption, we deem a few words necessary.

We start with the declaration that the earth was not formed of burning matter thrown off from the Sun, but of particles electrically aglow, concentrated at an intersectional point in the line of certain currents.

This fact relieves us of the necessity of assuming that the primal rocks were igneous except in the sense that they were formed of millions of luminous particles concentrated around a nucleus. Those particles flood our atmosphere now, going off to help in the formation of some new world.

Whatever traces of the action of the heat are apparent in the igneous rocks, we are assured that magnetic fusion at the time of nucleation and the subsequent chemical reaction would fully account for it.

This being so we do not need the assumption that before

water could exist upon earth a long period of cooling must have elapsed. We affirm that as soon as the globe was formed chemical action resulted in vaporisation and condensation. The magnetic glow which was generated by the immense velocity of the currents practically ceased when concentration occurred, and the tide of fluids reabsorbed into the new current that henceforward poured sun-ward.*

The counter-action of magnetic heat and the cool surrounding air would result in rarefaction and condensation alternately as the preponderance of force varied, and thus water was able to play its part in the scheme of evolution quite early in the history of Terra.

The early igneous rocks now became the basis for a growth of granite, followed by basaltic formations, and from the animo-plant deposits of the foregoing era—the deer carcasses of animalculæ—discarded skins of rapidly changing organisms, etc., the earlier coal deposits of the carboniferous period were obtained.

What were the mental or rather psychic aspects of this period? The instinctive impulses were manifesting in home formation—inhabitiveness and philo-progenitiveness: selection of environment—adaption to the same: as well as parental instinct. Animated nature is at this stage bisexual—each organism is able to produce its species. Animals become differentiated from vegetables, but still retain their dual sexhood.

The negative and positive side of the primordial atoms now manifest in separate organisms—the vegetables, positive-negative: the animals—negato-positive.

The entire distinction of sexuality and polarity comes at a later period to both, but it is apparent that even now, in

* See Note C, Appendix II.

our day, some animals retain the negative aspect in a minor degree conjunct to the positive.

The negato-positive animals become Herbivorous, and the posito-negative become Carnivorous.

EPOCH II.

With the era of differentiation between the vegetable and animal kingdoms the earlier phases of the aggressive and protective instincts became apparent as marks of psychic development: the shell-fish, armed-fish, and various kinds of shell animals represent organic life.

While in the inorganic world sands begin to accumulate, laying the beds of the earlier sandstones—denudation being the chief agent. Water had become a prime factor in the organism of the globe, and served perhaps more to modify the surface aspect and alter the chemical constituents than ever the heat did—not caloric—which is said to be apparent in the earlier stages. Sandstone, chalkoolites, and the earlier alluvial deposits were the types imprinted in the strata pages of terrestrial history. Marine fossils also prove that fish, reptiles, and amphibians belong to this period.

EPOCH III.

This era is indicated in the Inorganic kingdom by the aggregative strata clays, sands, gravels, limestones, etc. In the organic kingdom by the development of the order, carnivora: animals of this kind had reached the ultimate of positive polarity, and began preying upon the weaker ones in lieu of the semi-vegetable food that was their sustenance

during the intermediate stages of their evolution from the animo-plant state to the entirely animal one.

On the mental plane the gregarious instincts of animals prevailed, recognising the defence secured in association—safety in numbers. Cunning, stealth, and qualities akin to these became manifested among the carnivora as well as the reptiles.

EPOCH IV.

The era of separate sex. The mammalian order of animals were evolved; the egg depositing animals became fewer, confined chiefly to reptiles and birds.

The animo-plant orders perpetuated their kind by seed-deposit in the earth: the bisexual animal and vegetable orders by egg-deposit and seed-deposit respectively; but in the fourth era the oviparous were reduced to two or three species, and the rest became embryoparous.

It was the eve of the Tertiary period and the dawn of the later geological period. For the first time the paternal instinct could be distinguished from the maternal, and the exercise of nursing and suckling functions came into play to sustain and cherish the new-born offspring.

Clay, sand, limestone, and the later coal measures indicated the activities of the Inorganic realm.

At the close of this period the earth was prepared for the advent of man. He was ushered on the stage of life's eventualities—a being as grotesque in comparison with the man of to-day as the plesaurus or any other of the ungainly monsters of the coal era were in respect to our present race-horses. Primeval man was quadrumanous or quadrupetal—a half-hairy, half-sealy, amphibious animal in whom the incipient phases of reason and comparison only denoted one remove from the beast.

But it ushered in the era of man proper gifted with a mental power that enabled him to use the animal world as his servants. Then came the invention of tools and implements of various kinds other than Nature had provided, and as the artificial aids approached perfection, nature's defenses, unused, began to disappear, and the scales and hair, as rough wearing apparel was devised, became reduced to their present insignificant dimensions.

Henceforward through the stone-age and now the iron-age, man made and is making headway in the career of perfection lying before him.

We have now come to the end of this section, and we trust that our contention has been made good, that traces of the Spiritual side of natural evolution may be discovered by those who care to look, and thus we hope that we have prepared the way for a better comprehension, on the part of our readers, of the theory, and the fact of the possible continuation of the psychic element from the stages far below man to stages far above him, and that the consciousness manifested by the primitive life-type and continued unto man, shall progress still, until the emancipated Spirit shall wear the crown of an archangel possessing dominion and power.

Glimpse ii.

"The Soul is the principle of Life which the Sovereign Wisdom employed to animate bodies."

Hindu Scriptures.

SECTION ONE.

"Matter is inert and perishable, *i.e.*, subject to change."

"There is another invisible eternal existence superior to this visible one, which does not perish when all things perish. Those who attain to this never return."

Hindu Scriptures.



HERE have been, within one hundred years, a few to whom transcendental knowledge has been vouchsafed and to whom appreciation has been somewhat grudgingly given. Although the character of their revelation has been more or less coloured, perhaps mutilated, by the preconceptions and dogmas acquired during their education, they are nevertheless of such a quality that they prepare the way by which humanity may arrive at a truer conception of

Spiritual things.

Swedenborg, Andrew Jackson Davies, Theodore Parker, and Zollner, in metaphysics: Shelley, Longfellow, Tennyson, and Massey, in poetry: Herbert Spencer, Professor Drummond, Charles Bradlaugh, in philosophy: Darwin and Wallace in natural history: Crookes in chemistry: Edison in electricity, and Camille Flammarion in astronomy, have all had a lion's share in broadening the mental scope of the

public mind, and thus preparing the world for Spiritual unfoldment.

We shall quote from these such passages that seem to accentuate the salutary effect we design to produce upon the minds we aim to reach, and unite all with such thoughts that may enable us to keep pace with the advancing ideas of our time.

We have indicated in the foregoing glimpse the lines upon which we find Intelligence displaying its power in parallels with inorganic and organic development and differentiation. We will now direct our attention to the higher development of man the ascent of his Intellectual powers into the metaphysical plane, and higher still we propose to lead the enquiring mind into a conception of Spiritual development through which man's perfected Spirit can attain unto tranquility.

We are of opinion that physical development occupies only* one hundred and twenty degrees of the circle of evolution, and that we must look elsewhere for the remaining two hundred and forty degrees.

If the laws which obtain in the physical realm were formulated in the Divine Mind, surely we can conceive that they would prevail in the celestial spheres, and that at least as many degrees as mark the ascent from primal monad to man shall be obtainable in the continued ascent from man to Angel.

Professor Drummond asks, "Is there not reason to believe that many of the laws of the Spiritual world, hitherto regarded as occupying an entirely separate province, are simply the laws of the natural world?"—*P* 7. N.L.S.W.

What an infinite array of Spiritual grades is thus presented to our view! each peopled by unnumbered Spirits

* See Diagram II., Figure F.

that gravitate to their respective spheres, and before the loftiest of whom man, with all his boasted intellect and vaunted achievements is as the veriest pigmy.

Swedenborg has had some glimmering conceptions of those "mighty brothers of the dawn," and has striven to impart to the average mind what those conceptions were; but alas! few—too few! were the minds that could receive and comprehend the light he imparted, for it is the common fate of Seers to be misunderstood and much undervalued in their attempts to elucidate the mysteries; yet, as a Spirit, his potent mind is concentrated upon still another attempt, and we pray that these pages may be lucid enough to win the world to the true conception of God and appreciation of Divine Principles.

Andrew Jackson Davies, in his "Great Harmonia" and other works, leads us to a study of the possible potentialities of man, and Zollner has imposed the co-relation of physical laws upon the spheres transcendental. His experiments and arguments in favour of a fourth dimensional space are well worth perusal. He proves that there are Intelligences around us that can move in directions impossible to us three-dimensional* beings—they can pass through substances impervious to us, and by methods as yet unknown.

† Professor Drummond, also moved by the impelling influence of an array of Spirits who were determined to lift the world from the slough of materialism through which they have to wade, has done a yeoman's service in bringing before minds of narrow tendencies—materialistic or orthodox—a general outline of the universal plan.

Poetry, that harmonic music of the gods which in measured numbers materializes the highest inceptions of Spiritual truth, has had for its high priests several exalted

* See Note D., Appendix II.

† See Note E., Appendix II.

souls, who, in their works, enshrine the image of the glorified man. He is the epitome of all the concentrated elaborations of chivalrous thought—of the prophetic and idealistic in Art—the culmination of the Sciences, and the apex of harmonial relations.

In the pages of Shelley, Longfellow, Tennyson, Whittier and others we find a more or less perfect limning of the perfect man.

We have in the German school of philosophic thought those who in poetry, sociology, and philosophy recognise the dawning of a time when an approximate type of the perfect man shall for himself have succeeded in solving all those problems which agitate the social and commercial world to-day.

The coming man! Who can realize how vast and important has been the changes that have led us by almost imperceptible grades *half-way* along the road that terminates in human perfection. How we long to see that time, when

Slow and sure comes up the Golden Year.
When "All men's good (shall)
Be each man's rule, and universal Peace,
Lie like a shaft of Light across the lands!"

Tennyson.

When we in our consciousness realize the fact that *in us* this *ideal* has been attained, how we shall look back and smile at the pettiness of those troubles which one time seemed to loom large before us, obstructing our path, and so modifying the light that we oft times stumble over impediments really insignificant.

Science looks forward to the perfection of man in the physical sense—a man in whom the several departments of nature shall culminate with precise balance: but we look for a Being who on planes transcendental shall reach the point of balance, and from that loftier platform shall add his

influence to that of the glorious hosts who are moulding the thoughts, feelings, and physical energies of man into the perfect model.

As the laws of the physical world seem concentrated toward the perfection of the physical unit, so also the Spiritual law is concentrated upon the development of the perfect Spirit.

The evolution of matter is parallel with the evolution of Spirit.

It follows that on the denser plane the ultimates cannot be attained so speedily as on the other, and hence we have the apparent anomaly of interior perfection before that of the exterior.

"The Spirit," says the Sacred Writer, "is willing, but the flesh is weak!"

But we must remember that it is around a Spiritual centre the whole is circulating, the interior would naturally complete its revolution before the external. We conceive of the evolutionary realm of nature as an immense disc rotating around a central pivot—the denser particles, by the law of gravitation, being the outermost: the finer particles are incessantly being attracted by centripetal forces and their emanations arise as a grateful aroma to the nostrils of the Divine. They constitute that result of psychic development by which the soul approaches the Divine Centre.

Let the reader intelligently comprehend this idea, and he will understand the way in which God draws all souls into Himself, while there still remains an outer husk of the carnal propensities, which Infinitude itself can only entirely absorb.

There are two motions herein observed in the evolution of the soul: the *orbital*—by which we mean the course of matter around the central Spiritual Sun; and the *heliocentric*—by which we mean the universal impetus back again towards

the Divine centre. In this order, is *motion* made manifest: first—*propulsion*, the initial impulse from the centre: second—*compulsion*, the force which limited the area of radiation, and defines the distance of man from God: finally—*impulsion* which calls him back again to the Eternal point.

This is the triangle* of activities—it is “The Fall of Man,” *i.e.*, descent of Spirit into matter: “The Atonement” of man, *i.e.*, his struggles to emerge again from fleshly limitations—his consciousness of incapacity: “The Salvation” of man, *i.e.*, his conquest of all the sins and difficulties that beset him.

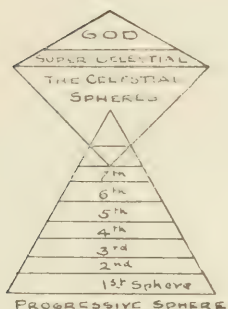
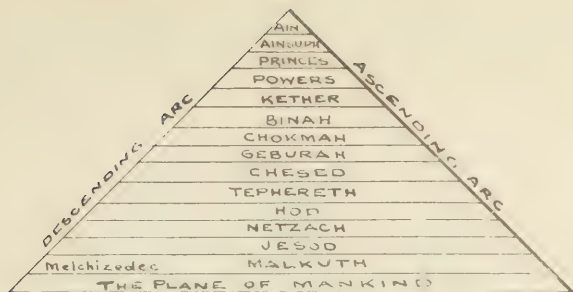
It explains the immaculate conception of the Son—it was the Divine Father manifesting through matter:—the crucifixion, death, burial, and resurrection of the Son, for the Divine principles, through much suffering and sacrifice of *self*, finally emerges triumphant and glorified.

We could go on perpetuating the occult meaning of the symbols *ad infinitum*, but we prefer that the student should for himself discover the complete sets of triangles which complete the Divine Circle. Deity always manifests to man in *trines*, and man must respond to God in *squares*, so that the base and elevation of the pyramid completes the mystic number *seven*. (See Diagram.)†

Thus in the triangle of *Spirit* manifesting in and through *matter*, we obtain 120 degrees of propulsion—from Spirit passive and undifferentiated to Spirit embodied and active—the lower organic forms, 120 degrees of compulsion—the development of conscious monad to cultured, rational man. And 120 degrees of impulsion—from man through the progressive spheres to perfected Spiritual being.

* See Diagram II., Figure G.

† Diagram II., Figure H.



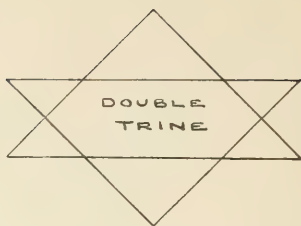
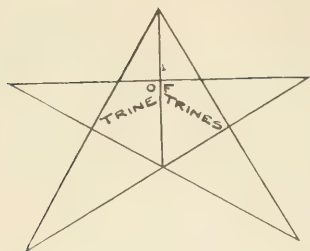
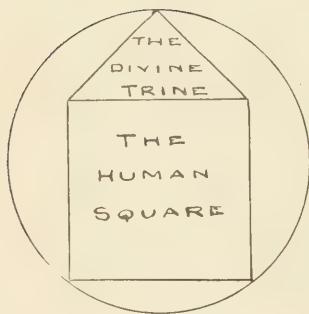


FIG. 7



FIG. 8



SECTION TWO.

The Harmonies.

"There is a connection, communion and mutual relation of all things in the world and in Nature, beginning from the first substance and force; one science meets and enlarges another, and each successive discovery throws new light upon the preceding one!"

Swedenborg, Note 14, Economy of the Animal Kingdom.

BY the law of Correspondencies we obtain from the foregoing, three Orders of Primal Spirits propelling, compelling, and impelling all created things on the Terrestrial, Celestial, and Super-Celestial planes of Being.

And we have four Orders of Spirits on the Psychic plane—propelling, compelling, impelling, and glorifying the Soul of man and the Soul of Things, to their harmonial office of adjusting equilibrium between *Spirit* and external *form*.

We have also two Orders on the mental plane, constraining and restraining, the mental attitude of man in *his* relation to the Divine.

The human square of corresponding mental states would be *propulsion* to the ascending arc; *compulsion* in the benificent virtues; *impulsion* toward righteous endeavour; and finally, *solution* in the Divine Fluid.

* Andrew Jackson Davies has the trine of wisdom, affection, and volition which corresponds to the three we have described. They are seeking, collecting, and transmitting the peculiar forces and benefits that every individual requires, and they further correspond with the three Orders of Spirits which we shall treat of in a future chapter: they are those of Choice, Necessity, and Effort.

Swedenborg has what he terms the three Superior states which he defines as being:—

First.—The circumambient; simply derived from the first substance (primal) by the order of succession.

Second.—Those endowed with the power of gyrating.

Third.—The auras of the mundane spheres, arising from a combination of the former—the passive and active principles.

He then goes on to define *four Auras* which “decrease in simplicity, purity, universality, and perfection,” as they proceed in succession. “These,” he says, “are the most perfect forms of active and passive nature, representing her forces brought into forms.”—*P. 584, Economy of Animal Life.*

The three's and the four's are apparent as correspondencies in the teachings of each of those writers.

Drummond says that a “six-sided tendency is the law of Crystallization. The power which moulded the Polycystinæ was *vital*—the force which built the crystal was only *molecular*. In beauty the inorganic and organic are one.” He gives *four* manifestations of the forces of Life: viz.—Assimilation, Waste, Reproduction and Spontaneous action.

We here give a comprehensive list of the *trines* in kingdom, function, and principle as they appear to us.

* See Diagram II., Figure H.

{ Primates.	{ Finite.	{ Humanity.	{ Fraternal.
{ Proximates.	{ Indefinite.	{ Science.	{ Filial.
{ Ultimates.	{ Infinite.	{ Spirituality.	{ Universal.
{ Igneous.	{ Vegetable.	{ Consciousness.	{ Succession.
{ Aqueous.	{ Animal.	{ Instinct.	{ Gyration.
{ Aggregative.	{ Man.	{ Reason.	{ Combination.
{ Animals.	{ Self.	{ Preception.	{ Determination.
{ Men.	{ Conjugal.	{ Penetration.	{ Justification.
{ Angels.	{ Paternal.	{ Analysation.	{ Centralization.
{ Choice.	{ Seeking.	{ Volition.	{ Combination.
{ Necessity.	{ Collecting.	{ Affection.	{ Reflection.
{ Effort.	{ Transmitting.	{ Wisdom.	{ Distribution.
{ Differentiation.	{ Destroyer.	{ Devil.	
{ Integration.	{ Sustainer.	{ Angel.	
{ Vitalization.	{ Creator.	{ God.	

In the above tabulation of *triads* we find that the primal to the ultimate forms of Spirit and matter are all arranged in definite harmonial relation, like the triads of the Druids.

"The circle of *Abred*, in which all are corporeal and dead substances.

The circle of *Gwynfyd*, in which are all animated and immortal beings.

The circle of *Ceugant*, where there is only God!"

Barddas p. 223.

"Love, as far as its necessity requires.

Order, until it cannot be improved.

Knowledge, as far as it can be comprehended."

Barddas p. 201.

Three stabilities of knowledge; i. e:—

To have traversed every state of life.

To remember every state and its incidents.

To be able to traverse every state by volition."

Barddas p. 177.

In Aelfric's "Lives of the Saints" the author speaks of the soul's nature as being three-fold:

The first part, capable of Desire: the second, of Anger: and the third, of Reason. The first two possible to birds and animals, but the last, to man only.

These *triads* indicate the lofty Order of Beings that obtain at the apex of the triangle. On the one hand the Spirits of the descending arc who volitionally enter the successive strata of matter-forms, and span the gulf between Spirit *per se* and the substance it is to animate: on the other hand, the Spirits of the ascending arc—emancipated human beings—who in progress through the intermediate spheres finally attain to angelhood.

We trace the correspondencies through all the departments downwards and upwards, until we complete the degrees of the circle. The secondary departments are all quartile, and each of those reciprocal to its primary triad. We shall attempt to trace the harmonies through each of the spheres—Super-celestial, Celestial, and Progressive Terrestrial. Each sphere has its quaternary of sub-spheres, which are really *aural*, or atmospherical duplicates of the superior ones.

We must also point out that the secondary, or aural sub-spheres are superior to the tertiary-astral-spheres, which affect man more particularly and immediately. When he shall have risen superior to these planes of environment, and lives in the sunshine of the Primary influences, then indeed shall the coming man rejoice in the morning of the millenium.

Spirits are constantly arriving at this desirable point—attained the more easily, because of their freedom from the denser shackles of earth, and they stand just within the veil and give us an occasional glimpse of the coming dawn.

"The fair new forms
That float about the threshold of an age
Like truths of Science waiting to be caught!"

Tennyson.

Glimpse iii.

"The natural man receiveth not the things of the Spirit, neither can he know them, for they are Spiritually discerned."

St. Paul.

Original Matter.

"Of matter the most subtle portion is the air—of air the most subtle part is the soul—of the soul the most subtle portion is the mind—of the mind the most subtle part is God."

Egyptian Scriptures.



KNOWLEDGE is always empirical before it cryptolizes into exactness; but it often is the privilege of empirical thinkers to be more precise as to *generals* than exact scientists become as to *particulars*.

The thoughts of philosophers, without the trained acumen of the schools as to details, have often by virtue of their freer scope, or fearless following after conclusions, arrived at a knowledge of laws, bodies subject to law, and properties of those bodies, long before science even *recognises* such.

The Seer's telescope and microscope God hath devised, each instrument is fitted to the soul who sees and there are no depths or heights too profound for Spiritual vision to pierce: the implements of human skill, while admittedly revealing wonders to all who choose to use them, are ever insignificant in comparison with the celestial, which, while revealing things far beyond mortal ken, imparts *with* the

vision comprehensive information respecting the things *seen*, which place the Seer at a great advantage over the scientist.

Slow, cautious science, centuries after the first affirmation by Seers, proclaims with much ado a new (?) discovery, the finder is placed upon a niche in the halls of history, and the world wags on elate with her progress.

Inspirational Philosophy is the apostle of love and trust in the mental realm, while science is the doubting disciple who must thrust his hand into the marks of proof—a very Didymus—it must probe every cavity—weigh, measure, and analyse before it commits itself to acceptance.

“Science,” says A. J. Davies, “very honestly, stoutly, sternly, godlessly says that man does not survive the decay of his organs. The religious world takes up the evidence *not seen* by science.”

“Some philosophers, in attempting to tabulate the harmonial relation of things, have discovered a gap here and there which science cannot fill, and they have had to insist that there must be a *wherewithal* to fill the void, *somewhere*. Haphazard they *seem* to fill the gap out of their own consciousness—indulging in speculation as to the qualities and nature of those things which *must* by analogy belong to the void.

They get ridiculed for their pains—they die obscure; but lo! the next generations of scientists groping about among the mysteries of nature, come upon the very thing, possessing the very qualities, and occupying the very place, and playing the very part that had been claimed for it; but they never admit the pre-discovery by the Seer. *They* achieve renown, while the *original explorer* attains obloquy.

Others, again, come accidentally upon a new law or type of organic life—they feverishly rush off and proclaim their discovery to the world. Most people who hear it scoff, some reserve judgment, and in most cases it is only when a man

is dead that his theories or discoveries receive justification.

Some, casting their mental vision in vague questioning, through the universe perceive the presence and action of forces: they see the primates and ultimates of matter and the operation of laws. In their philosophic writings they detail what they have perceived, or generally advance them as an hypothesis, and in after years when science has wrested a knowledge of the said laws, forces, or substances from the chasm of the unknown, men have sought, found, and placed on record the opinions of the ancient thinker who long ago had known that such existed.

Through this universal disregard of the value of Seer-ship, knowledge is handicapped, and not until man is willing to yield to *Faith* precedence over *Reason* shall he keep pace with the mystic evolutions from the womb of Nature.

Speculation has always been rife as to the composition and qualities of original matter, and we here cite a few opinions of the ancient philosophers, with the remark that every fresh discovery of science accentuates rather than disproves the time-honoured opinion.

Thale's conception was that *water* or the *primate* of that element, *i.e.*, the principle of humidity was the principle of all things.

ANAXIMANDER sought to solve the problem by referring to infinitude (infinite matter) as a refined and undeterminate substance: out of which a separation of parts arose by a process of eternal motion, and the character of such separations assumed the form of contraries—as heat and cold.

He originated the idea that the *Infinite* first existed *per se* (as *only* the Infinite) and then as *per aluid* (the Infinite manifesting in finite form).

ANAXIMANES regarded the Infinite as a definite form of matter to which he gave the name of *air*—the *primate* form.

DIOGENES regarded the complex totality of the Universe

as being the gradual outcome of a more primitive and simple condition; but this totality was on the *self-changing* mode of the original principle.

Original *air* was an *organising intelligence* and *not* dead matter *or* blind force.

This is precisely what *we* call SPIRIT—the magazine of all forces and forms.

The rarefaction and condensation of matter—or as we should now call it, the dissipation and condensation,—are signs of Intelligence, not as a superior principle separate from the stuff of the Universe, but as essential to its being.

EMPEDOCLES held to the eternal co-existence of four co-ordinate elements—fire, air, earth and water: and the *action* on those elements in the chaotic state of two antagonistic forces—figurately termed Love and Hate—by which action, *all* things evolved into the present form.

ANAXOGORUS got rid of the *one* primordial principle of the Ionics, and the four elements of Empedocles by assuming as the base of his system, the eternal existence of an Infinite mass of diffused elementary substances which prior to the formation of the world were commingled and devoid of all order.

PYTHAGORAS taught that the Unseen metaphysical unit was the original of all things, hence *number* is the mind's affirmation of individuality, and strictly speaking only the unit *I* is *number* and all else is a combination of it.

DEMOCRITUS, in speaking of the beginning of things, refers to the existence of an infinite mass of atoms—indivisible and (apart from dimension and density) possessing *no* QUALITY. The motion of the atoms—ultimate particles—is entirely due to *necessity* which brings about reciprocal action and subsequent combination.

It is this force—necessity, by which he means mechanical inevitable force—that we refer to as the influence of the

secondary rank of Spiritual Beings that we describe in another chapter.

The philosopher of the tub is right in supposing that organising Intelligences were at the back of all phenomena—it shows how intimately force and matter were related, in the opinion of these philosophers: it is well-nigh impossible to nominate or define them except under the name of a particular element or a principle attached thereto. Diogenes in the word *air* means volumes that are inexpressible, even as the word 'Ruach' translated 'Spirit' in Genesis; "the *Spirit* of God moved on the face of the waters"—is something more than '*breath*,' the literal meaning of the word—and even 'Spirit' is but a sorry and ineffectual synonym for what is implied. *All that breath* in relation to the Infinite Father can convey is implied the invisible, vitalizing, constant, creative, respirational and inspirational life principle of the Divine Existence itself is crystalised therein, and therefore its supreme simplicity is very liable to abuse, and is frequently misunderstood and misapplied.

Consider the *air* of Diogenes in like manner, and think what *his* air implies—you will see that there is infinite ductility and comprehensiveness in that one little world.

Original matter was undoubtedly so identical with Spirit itself that it requires keener analysis than ours to define the difference. We prefer to speak of it as an extremely rarified and absolutely simple substance containing a world of inert potentialities—of a dual character: in fact a dual-faced unity—bisexual—posito-negative an active and passive primal particle.

If we were to enlist in our service the allegories of Sacred Writings, we should find the Garden of Eden a suitable one for our purpose—teaching that there is a scientific basis for the ideas advanced symbolically by the author of Genesis.

Adam means *red earth*; so says the marginal reference. Red earth signifies vital matter, therefore *atom* and *Adam* are synonymous.

Eve, the mother or fruitful principle of Nature, is symbolised by the egg, and eggs in Latin are "ova" (plural), 'ovum' (singular.) Ova is synonymous with Eve—indeed the vocalization is very similar.

As the egg cannot of itself develop the embryo without the fructifying influence of the male germ—as the male germ cannot perpetuate its kind except through the ovum—it was necessary for Atom to wed Ova before the generative process could originate.

Eve was taken from the side of Adam—had her origin in his being, so to speak; so in the dual-faced unit the Spirit side fructifies a material side, and the work of evolution begins.

A quaint conceit here occurs to the author: a well-known authority, in speaking of the Fallopian tube, said it was "a sort of Garden of Eden where the spermoid Adam meets the ovoid Eve, and the result of their intercourse is their expulsion from Paradise," *i.e.*, from the tube into the womb.

In the language of numbers the *one* Adam became manifest as *two*, and they brought forth *three*.

Adam, son of *choice*; Eve, daughter of *necessity*, for "it is not good for man to be alone;" Cain, Abel, and Seth, children of *effort*, for is it not true that Eve, like all mothers, realized that:—

"From out the seat of being, undefiled,

A life hath been unfolded with struggle and pain:

Safe in her arms a mother holds again

That dearest miracle—a new-born child.

To moans of anguish terrible and wild—

As shrieks the night-wind through an ill-shut pane

—Pure heaven succeeds, and after fiery strain,

Victorious woman smiles, serenely mild.

Yea! shall she not rejoice, shall not her frame
Thrill with a mystic rapture at this birth?
The soul now kindled by her flame
May it not prove a gift of priceless worth—?
Some saviour of his kind, whose starry fame
May bring a brightness to the darken'd earth?"

Mathilde Blind.

In thus describing a key to the allegory of Genesis, we are actuated by no desire to nullify the revelations of Holy Writ, but rather to use them in the cultivation of a rational and scientific train of thought, and build up the processes of mental evolution *all the way* from reason to faith which is knowledge: for faith in its truest sense is the synthesis of knowledge.

We have indicated the manner in which the initial creative impulse was imparted, and found the point at which Spirit and Matter set out on their wonderful course through the intricate windings of Nature. The two modes of the primal force were originally in a state of passivity—the realm of peace and tranquility, but as soon as the congenital relation was established, they, by an act of their own, as it were, banished themselves from the state of peace into that of activity and effort: they left behind them their Eden of purity, and entered the, as yet, unfruitful world of causation, and complexity.

The thorns and thistles of pain—fruitless labour and mental anguish—sprang up to vex their souls: the undeveloped resources of their own nature bade fair to cause them pain: they beheld the first fruit of their efforts disagree and destroy each other, but after a period of anxious probation, there came success and joy: thus new elements were born that gave ample promise of blooming vigour and great potentiality. Here we see the narrative of the Adamic family verified in fact—the name of Adam, Eve, Cain, Abel, and Seth, being synonyms for various complexities evolving from simple forms.

We will suppose pain to be an accompaniment of differentiation, and constant labour the mother of evolved forms. One form is constantly being destroyed by another—superimposed forces nullify the effect of weaker forces—the destruction of one form, the disappearance of another, results in the creation of a third more perfect than either of the former, and so the tragedy of Cain and Abel goes on in the realms of matter, resulting in Seth-forms of a higher order.

Once reciprocal action of the primal forms had been set up they could not return to their first state of innocence, for the Lord God had planted a cherub with flaming sword to guard the henceforth impassable line between the passive and active principles: between the sexless, or rather, unconscious dual, state of the undifferentiated primates, and their moving proximates.

Through the long avenues of earth's history these unseen forces have been in operation through visible matter, making the Spirit (God) manifest in matter (flesh).

The phenomena of Nature at first inefficiently observed and imperfectly understood were subjects of wonder and amazement: they were looked upon with superstitious awe, and the prodigies wrought, were supposed to be the work of Spirits or demons.

The scientific minds of the eighteenth and nineteenth centuries have laughed this superstition to scorn, but the twentieth is about to dawn, and lo! reason reverts again to the primitive conceptions and conclusions, and people are again becoming superstitious.

What is this superstition? Is it not for the most part, a lesser or greater appreciation of a *truth*, *i.e.* that the phenomena of Nature are the result of the action of intelligent forces, or Spirits, moving in perfectly natural lines, analogous to those on which the Spirit in man invents and perfects

a piece of intricate mechanism. If the Spirit in man can invent a machine through mental and material processes—if Spirits can first impress upon the grey matter of the brain, and through the brain—*p. r.*—and through hands of flesh—*form*,—and of dense elements such as iron and brass—*compose*—a delicately poised and ingeniously contrived chronometer; why may not other Intelligences through other material forms, work similar wonders?

They only observe and set in motion laws which *exist*—they only develop latent qualities—they only act the part of chemists or mechanics, who proportion the ingredients of the solutions, which natural law intermixes, and apply forces that are ever ready to hand.

Given greater facilities, afforded greater scope, and acting upon larger masses of material, why may not all the wonderful things that have been said to occur, be produced more frequently by such Intelligences?

The mind, ever more subtle than the matter through which it operates is therefore superior to its medium, and there is no reason why a man or a Spirit by the powerful volition of his mental forces, may not mould and subdue matter into a state of positive subjection.

Spirit is masculine—matter is feminine—hence the idea that the wife should be subject to her husband is esoterically justifiable, but so united is the duality—so dependent is one phase upon the other, that it has been well said in respect to wedlock, “Whom God hath joined let no man put asunder:” the positive and negative are indivisibly one, in the sense that neither can exist without the other.

With these considerations lying before us, an age of miracles and wonders need not appear irrational: the appearance of Spirits and of Saints; the powers of charms and talismans; the practice of necromancy and alchemy, are not to be regarded with suspicion and contempt, for they are but

indices of the attempts of man embodied and disembodied to seek out, demonstrate, and work in harmony with, the mysteries of Nature.

SECTION TWO.

Miracles.

"In relation to the inside and outside a key is an unmeaning thing, but it is in perfect order, as being the means of communication, and a miracle is in perfect order and place as the medium between two worlds!"

J. B. Mozley, D.D.

IF we look into some of the alleged miracles of the primitive and medieval ages, we shall find in them the simple and straightforward statement of the occurrence of certain phenomena: allowing for some exaggeration on the part of the chroniclers and the imperfections of translation and transmission, we find them to be simple affairs out of the line of ordinary events perhaps, but still quite compatible with what is known and experienced every day among the students of Spiritual Dynamics.

The author of "Spiritual Dynamics" stated at the Slade trial that "On a 'dry dusty slate' which had no 'trace of writing on its surface,' while he was holding the medium's legs and hands, he 'heard a sound as of rapid energetic writing with a slate pencil, and then three raps to indicate that the message was finished.' He found the slate bore 'a message clearly written,' 'composed of about twenty words,' 'containing five family names,' and 'a message urging two of (his)

sceptical brothers to investigate the subject.' This enabled him in court to solemnly assert 'that he could not be more certain of *his* own existence than *he* was that the writing could not possibly have come through human hands or instruments.'"—*P.* 22, 23.

He further remarks in his book, "That the passage of matter through matter is of all Spiritual phenomena the most difficult to realise. Moreover, being instantaneous, it has never been actually seen in action. Christians believe in Christ having so acted when 'He appeared in the midst of His disciples, the doors being shut,' and so also with Peter when he passed out of prison. And Spiritualists can enumerate not less than a thousand instances where books and other solid substances have entered closed chambers."—*P.* 31.

"The dynamic explanation is that there is no such thing as solid matter, but only a certain proximity of atoms, or centres of force, held in position by attraction and that by an expansive Spiritual, or centrifugal force these atoms can be so separated as to admit of the passage of other so-called solid substances."

"Atoms if placed in a like electrical condition would repel each other; and as Spirits assert that electricity is their motive power, we can realise how the atoms of so-called solid matter may open and shut instantaneously."—*P.* 31.

If Jehovah wrote upon the tables of stone with his finger—if 'Spirits could write the message "Mene, Mene, Tekel, Upharsin" upon the walls of Belshazzar's palace, why may not they do the same to-day? We only get the bald statement in the Bible—yet they are accepted as truth; whereas, with hundreds of modern testimonies as to their absolute occurrence and under test conditions, vouched for by such men as our present Prime Minister and many eminent men of letters and of science—our present day miracles are denied.

The ancients who had tangible evidences of the visitation of Spirits, mostly spoke of them as God, but it is plain that it could not be the Almighty, for it is said "No man can see God and live." Yet Moses is said to have seen the back parts of Jehovah—Jacob wrestled with a very tangible Spirit—and Manoah feared that they should die because they had seen God.

Resolve the Angel visitors of the Bible into human Spirits: compare the phenomena of those days with the phenomena of to-day and you will find that the present justifies and makes credible the past, if allowance is made for some misconception in its translation.

When we cite miracles which were wrought in ancient or mediæval days we do not claim that their evidence Divine favour to the participators, or that they were confined to one nation or religion, but that they demonstrate the intimate connection there exists between the world's Seen and Unseen.

With regard to the science of healing, as practised by mesmeric and psychic people, we claim that it is the self-same power in operation to-day as obtained in the prophetic and apostolic days.

Julianus is credited with healing a servant's eye by a mere act of contact with the hand, and also, that he passed unharmed through a great fire that was built about him to burn him to death.

Here we have two recorded events that are similar to incidents in Bible history. Christ healing the blind man, and the Hebrew children in the fiery furnace.

We have a modern instance of wonderful healing power in the fact that an Australian physician recently in London cured a woman of cancer in the womb, by psychic power. The writer *saw* a case of chronic rheumatism, and a case of quinsy, cured by a magnetic working man; the first

after repeated rubbings extended over some days—the latter in five minutes.

What if this man's gifts had been judiciously developed, and his energies not expended in manual labour?

A Christ, an Apollonius, a Pythagoras, who could work a miraculous cure by "the virtue that had gone out of him," *i.e.*, the sympathetic, magnetic aura, as well as the modern healer, be he workman or professional, are credited by his contemporaries with being inspired by "devils," or else denounced as frauds.

Yet there is plenty of proof that the doers of these wonders were generally holy, not fashionable, people—those who led comparatively blameless lives. In fact, as a general rule, healers are people who *are* pure, physically, morally, and Spiritually—else their electric power is detrimental instead of beneficial. (See appendix Notes on Miracles, Note F.)

Besides the foregoing, there are on record many forms of phenomenal powers and events, such as: enlargement, or expansion of the body, which occurred to St. Philip Neri and Ida of Louvain.

For modern instances of this, see Investigations in the first part of this work, and in respect to inanimate objects increasing in density, see Dr. Chamber's experiment with the steel-yard and table, in the chapter on Spiritualism.

Transfiguration is common among us to-day, as any one who has intelligently pursued a method of investigation can testify, for we frequently see persons under Spirit afflatus assume the features of persons long since deceased, and their countenances radiate a luminosity that gives it an angelic appearance.

Catharina Ricci is said to have had the gift. Moses' face shone when he came down from the mountain. Christ was transfigured on the mountain, and there are many instances on record where the mutability of the faces of mediums disclosed the real presence of a Spirit.

A DIAGRAM OF MAGNETIC APPARATUS.

1871

The gift of unknown tongues spoken of in the Scriptures descended upon St. Hildegard among others, and now our mediums are as liable to the charge of intemperance as were the disciples, for "they spake with other tongues as the Spirit gave them utterance."

In Vaughan's "Hours with the Mystics," from whence we cull the names of saints cited above we read many interesting accounts of such phenomena, and in our appendix we give a few instances of interest derived from various sources which are mentioned.

Addison once remarked that were he not able to credit the general testimony of mankind, he would be disposed to do so in the case of persons now living, when he could trust them to give testimony on other matters.

Not long ago there was an account in the "Berliner Tagblatt," December 21st, 1861, of a seance whereat a banker named Hirsch asked that a dead friend of his, who was lying in the graveyard at Naples, should be brought to him. This actually took place, the phantom audibly kissing the banker and lighting his figure by some phosphorescent light.

"Sunshine without the medium of the Ether, and sound apart from the undulations of the air would be a miracle, yet *Spirit* sees, feels, and hears, without the intervention of objective reality; and these facts are akin to miracles." —*P.* 22, "Mystery of Miracles."

When a person sees that which is apparently invisible; hears sounds that make no impression upon the tympanum of other ears, he is said to be a dreamer or insane; but there are ethereal currents that transcend mortal observation, which convey (as surely as the telegraph wire to the receiver) to the consciousness of the Seer, the presence and character of beings as impalpable as the ether itself.

* See Notes F to K, Appendix II.

Is this a miracle, or a natural phenomena in transcendental physics?

Ignorance might deem it a miracle but minds that are open to the interior realm of Causation only recognise in it a further Revelation of the Universal Correspondencies.

A miracle is not so much an interference with natural law, as a superinducement of an *unrecognised law* under the necessary conditions then present.

Jamblichus, in his work on "Divination," relates phenomena strictly analogous to those of modern times; bodies dilated until they towered to super human height and lifted up into the air, as in the case St. Francis D'Assise, and of many who under the Divine afflatus were insensible to fire* or pain.

One of the most authentic miracles that we have any record of, is cited by Clement of Alexandria in a work called "Dinosauros, or the Art of Healing Cripples."

It is related there that one Rasila, a youth of Gaul, was paralyzed in his left side through hurts received in battle. One day while in great pain his sister Idrea came upon him and besought that he should appeal to the gods for healing, as the physicians of that place were powerless to administer to him. Being in great anguish, he besought together with his sister, the help of Jupiter the Odin of the Gauls—and lo! a flash as of vivid lightning parted the roof of the room in which they were, and they beheld the image of the god seated upon the clouds of Heaven. Jupiter enquired of them, what were their desires? they replied healing and help for the sufferer—when lo! from the hand of the god went forth a bright light which struck the youth upon the backbone and laid him as though dead upon the floor of their dwelling: and she, the sister, screamed aloud in anguish because of

* See Mr. Croft's *Investigations*.

his death; but he arose and put his hand upon her head and said "Sister—fear not! I am well—I was dead and am alive: I was diseased and I am whole!" and behold the pain had passed from him, and he had recovered his wonted vigour!

The above is quoted from memory, so that if the words are not the same as were used we claim pardon, but we are certain the substance of the matter is truly given.

Now, let us consider this in the light of our modern experience—what does it amount to?

Only that Spirits of exalted character, brought *en rapport* by prayer and sympathy, can so manipulate the forces of Nature as to infuse a current of healing magnetic aura into the system of the diseased person, and thus restore Nature's equilibrium. It is frequently done by persons in the flesh, by magnetic contact or mesmeric impression (hypnotic suggestion as it is now-a-days termed) and other means of transmitting magnetic forces, while if, by the perfection of conditions, we *keep open the avenues* through which transcendent beings can operate, we shall be still more perfectly healed than by the general methods.

The tendency, however, of human thought is upon the material plane, and *the practice of material methods* more in consonance with their ideas than any transcendental methods could possibly be.

Then again, *Spirits* see that it is wiser on material planes to use material methods and media, for do we not read that even Christ with his spittle and the dust of the earth made a *clay* wherewith to anoint the eyes of the blind, and the leper was bidden to bathe in *water*? This accounts for the fact that cases are more frequent where a material vehicle has been used as the *agent* of the healing power. -

Properly understood, this is the reason why nostrums and herbs are prescribed by physicians in cases of disease, but they should be as the vehicle *only* of the healing power

of the doctor himself, rather than as possessing any virtue of their own.

Certain elements, plants, minerals, and liquids, it is true, are so constituted that they convey to certain organisms the qualities of healing better than others, and possibly, under certain planetary aspects harmonising with the nativity of an individual would really benefit him, as the conductors of Nature's finer forces, irrespective of a physician, for natural law always effects equilibrium.

It will now be understood why physicians should be astrologers and students of the qualities of herbs under various astral influences aided by the interior Illumination of Spirits.

They would then know from the figure of a nativity what simples they had better use as conductors of the vital force. They could discover hereditary causes—pre-conceptional or pre-natal—of the diseased condition of their patient, and by this means could better diagnose the condition of, and prescribe for, the object of their ministrations.

When we come to reflect that modern science has discovered a method whereby an influx of electricity might be introduced into the organism of a plant, which by this means is induced to more speedy growth—more perfect function—and earlier and more perfect bloom and fruition; we are minded to ask why may not the organism of a man be similarly treated. We know that the infusion of animal magnetism assists Nature in her efforts to regain proper balance; why may not similar superinduced currents, when more extended knowledge of their action has been obtained, result in the restoration of apparently defunct organisms into life and activity again?

Spirits can cause senseless and material objects to respond to their volitional impulses, (for even inert objects have consciousness and motion of a very low degree): the

molecules of which they are formed moving and responding in an atmosphere of their own, and what, to the human eye, seems a solid mass, is a living breathing world *in the inorganic realm*.

Lytton, in his "Coming Race," says, "When you talk of matter as something in itself inert and motionless, you cannot know that no form of matter is so; every particle is constantly in motion, and acted upon by agencies the most subtle however inert they be."

"If a heap of metal be not capable of originating a thought, it obtains the power to receive the thought of the intellectual agent, and is for the time being animated by the soul infused into it."—*Pp. 116, 117.*

It needs but the intelligent force of an occupant of a loftier realm to increase this low velocital value of inorganic molecular motion, and lift it up into visible reciprocity to the will of the operator.

Life is already there—intelligence has only to increase it, to the velocital ratio of the said intelligence's remove from the inorganic realm in question.

If men and Spirits can—the *one* infuse *activity to*, and the other, *intelligence* through, a table, planchette or other material medium, could not the ultimates of such Powers be directed even to raise the dead?

For what we call dead is often only a state of suspended animation—an ultimate form of *coma*.

In no other way can we arrive at an intelligent conception of the extreme naturalness of so-called miracles. Develop the powers that humanity possesses, and who shall say where they will culminate: if man holds healing in his hand may he not also hold life and know it not?

In this light let the student consider the Biblical and other narratives of persons being raised from the dead, and let each one learn that, while for want of knowledge and

experience they may not be able intelligently to grasp the facts or even the theory, they certainly have no right to deny the possibility of such occurrences.

Fifty years ago there were probably scarcely a dozen persons in the world who could have credited the possibility of a Spirit clothing himself in material, gathered from the physical and psychic emanations of a few persons collected in a room; yet to-day millions believe it—hundreds doubtless have seen it—but physical science and theological wisecracs have the temerity to doubt it still.

It is quite possible—before people became aware of the materializing qualities of psychoplasm—before they began to form themselves into circles for the purpose of giving Spirits the opportunity of manifesting themselves—that Spirits could, and did draw upon those emanations and appear visible to mortal eye as ghosts: and not only that, but acted in all respects like men in the flesh, so that their entertainers believed they were men, they spoke in audible voices, and partook of refreshments, precisely as an incarnate man would have done.

For instances of this, see the Bible records: Abraham, Jacob, Manoah, and others will be found to have entertained such visitors, and later on, when in that upper room the disciples of Jesus were *waiting for the fulfilment of his promise* He appeared among them tangible to the touch.

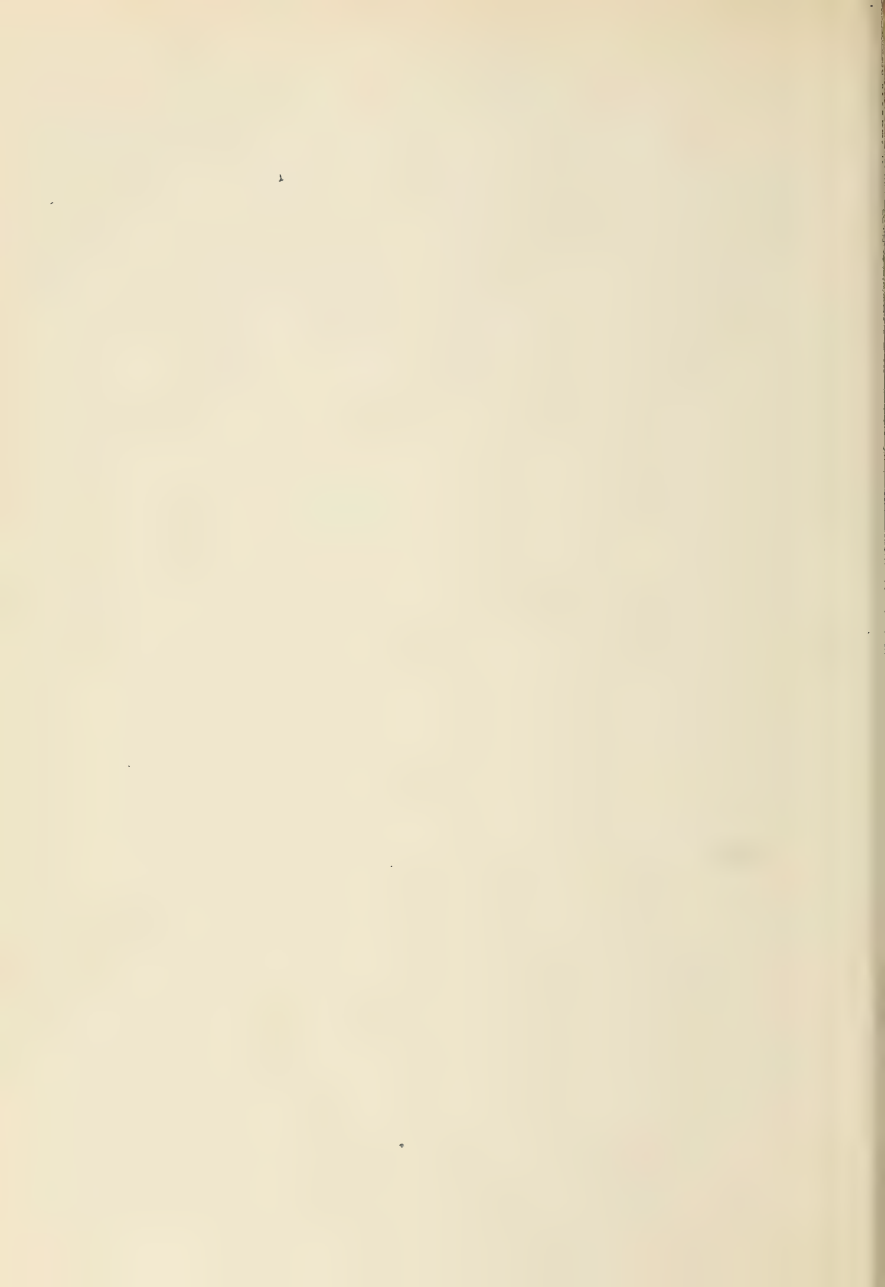
Wonder might well cease when we can obtain such phenomena as these, for they only indicate what wonderful potentialities man has got locked up in the recesses of his own being.

If this sort of thing has occurred in the past, and is constantly recurring now—as every day new forms of manifestation are demonstrated—there is every reason to suppose that they will continue until the culmination is reached, *if* such points of climax can be attained, *until all* the potencies of Spirit are exhausted.

Can we speak of exhaustion in this connection—are there limits to the possibilities and scope of Spirit? Nay! unless we can also suppose a limit to the central Spirit—God!

Under Spirit power extension and increased density have been apparent in a man, as the careful experiments and observations of Professor Crookes and others can prove. Mediums have been transported bodily through solid walls, to places miles away from the place where the meeting was being held, and where the conditions for the production of the phenomena were set up.

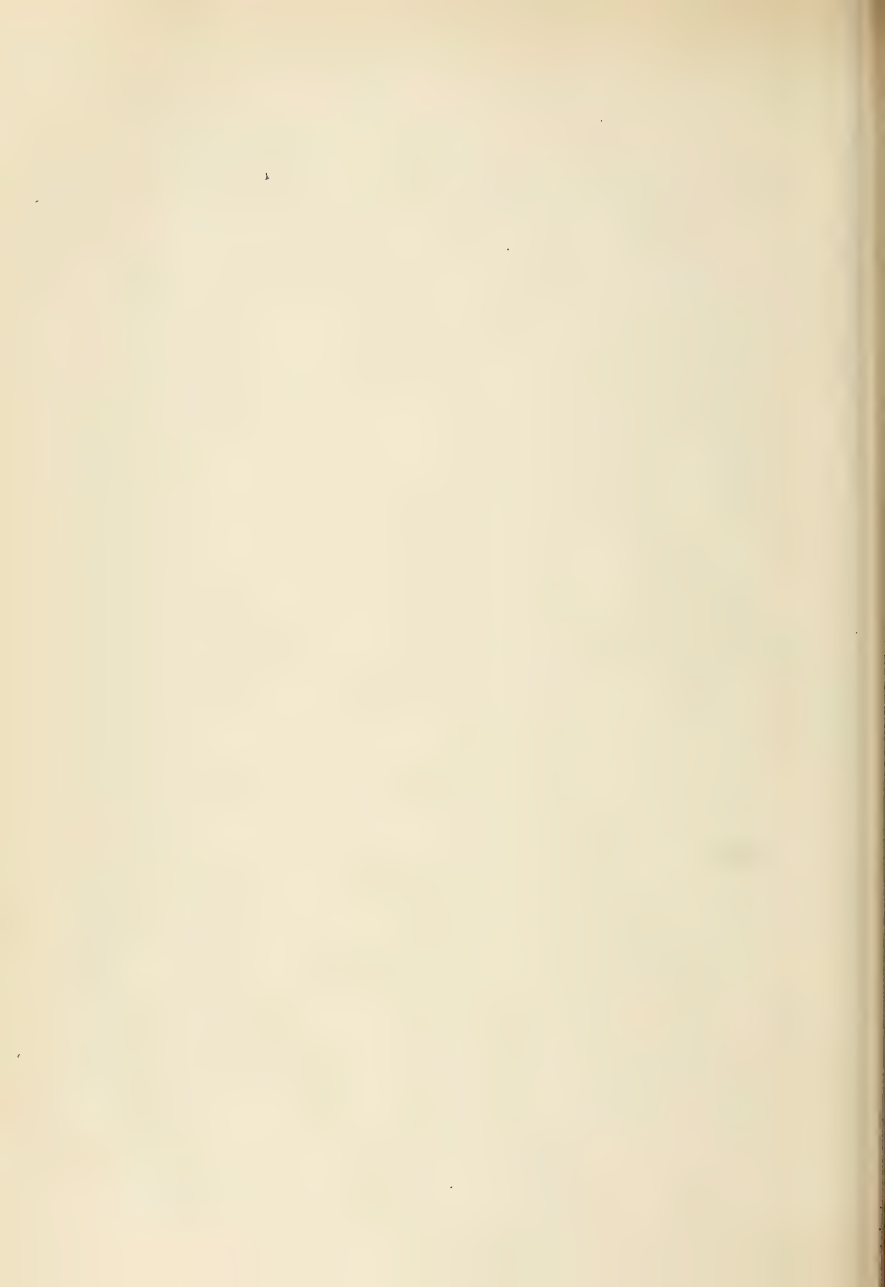
Altogether, the evidence is everywhere apparent that the age of miracles has never entirely ceased, but is perhaps as subject to ebb and flow as the tides of ocean.



Glimpse iv

It is He who sitteth upon the *Circle* of the earth Who hath measured
the waters in the hollow of his Hand Comprehended the dust of the earth
in a measure Weighed the mountains in scales; and the hills in a balance.

Isaiah xli. 22-23.



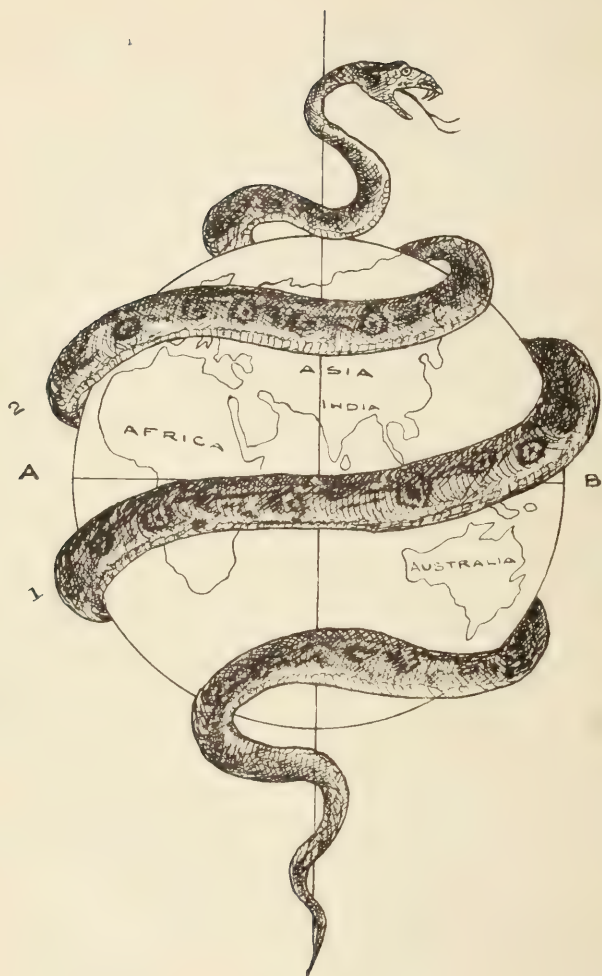


DIAGRAM OF SPIRAL WAVE:

Showing how the wave travels around the globe, as for instance, in a

Law of Cycles.

"There is neither standing still nor retrogression
In the laws of eternal governance,
And *Death* itself which prompts thee to repine,
Is no evil unto thee nor thine.
But a step from good to better, an advance."

Charles Mackay.



THE observations of scholars have demonstrated the fact that waves of phenonema are distinctly traceable throughout the world—religious epidemics, national and communal prosperity,—and advancement in the realms of science, art and literature.

Eras like those of the pre-historic and the historic—the dark and medieval ages—the Mosaic and Christian eras—the Brahminic and Mahommedan periods and the like, follow in definite succession.

When the period of darkness, inanition and apathy—probably following opulence and luxury—is past when the time of *pralaya* is about to terminate, there has been a dawning of a new era in which some particular portion of the world and its inhabitants are again approaching the meridian

of their national glory—emerging as it were from the gloom of night; through the mists of the morning, to the culmination of their splendour at noon-tide.

Then as inevitably comes opulence and apathy—effeminacy, extravagance, and retrogression follow—their glory gives them vanity—their strength, pride, which always ‘goeth before a fall,’ and then the Nation’s prestige would wax old as a garment, and drop from the decrepit frame.

It is truly a curious study—this law of cycles. But surely we cannot doubt its actual ruling of the destinies of nations, any more than we can deny that in America, about forty-five years ago, the era of modern Spiritualism began to dawn upon a startled world, just then in a state of Spiritual torpor.

It was emerging from the utter disbelief that had succeeded the exaggeration, and corruptions of the medieval ages—so thoroughly had the world recoiled from the debased conceptions of Spiritual things that prevailed in those dark days, when to be a compounder of simples was to be a witch: to be a scientist was to be a wizard or alchemist, that they stood aghast at the proved and unanimous conviction of numbers of people that Spirits of the dead could talk by means of a table.

The movements of public or conventional conceptions are exceedingly slow—the beat of the pendulum of popular opinion exasperatingly tardy—the sway from medieval superstition to the negativism of positive science took such a long time for its effectual doing, that we need not wonder if the sway from positive negation to equally positive intellectual and scientific affirmation should, as regards the masses and the schools take a correspondingly great length of time.

If we take up Bible history, and consider the periods from Adam to Noah—to Abraham—to Moses—to David—

to the prophets and to Christ we should find, if we were in possession of correct chronological date, that they would be marked by given ratios in respect to the entire history.

If we take a mathematical view of the subject and bring all those eras into sections, or arcs of a circle, we may assume that the chords of cyclic changes will take the form of polygons. What figure, if this be true, should our cycles take?

If the hexagon, we divide 360° by 6, we get 60° or two signs of the Zodiac; the half of this multiplied by 20 gives the Naronic cycle.

The declination of the Earth's axis is found to be decreasing at a rate of half a second per annum. It takes one hundred and twenty years to decrease through a minute, and a degree requires sixty times one hundred and twenty years. Now multiply this by the number of degrees in a circle and you get two million, five hundred and ninety-two thousand years required for one complete revolution through the cycle.

In figures $60'' = 1' 120 \text{ years} : 120 \times 60 = 7200 : 7200 \times 360 = 2,592,000$.

The above is the usual method of counting it.

Now follows one given by the Spirit of the Moorish Astrologer of whom mention is made in other parts of the book. He said that twenty years was a degree of the *Zodiac*. Three hundred and sixty times twenty gives seventy-two hundred years, the period required for passing through the degrees of the *Zodiac*. This was *one* degree of the *precessional cycle*, and multiplied by three hundred and sixty will yield us two million, five hundred and ninety two thousand (as above), the period required for one revolution of the Earth's poles.

In figures $20 \times 360 = 7,200 : 7,200 \times 360 = 2,592,000$.

Astrology divides each of the twelve signs of the Zodiac

into three faces, that is $30'$ (degrees) to a sign 10° (degrees) to each face; reducing these to years we get 20 years $\times 30' = 600$ years, the famous Naronic cycle; the semisextile of the hexagon a period of marked historical change.

As geologists affirm that this isle has seen a glacial and tropical period it follows that as this part of the world's surface is slowly moving towards the arctic zone, or rather to a glacial period, one at least of those precessional cycles must have taken place. Such a period is surely more rational than that, theology teaches, when we view the vast changes that have taken place in regard to peoples and continents—it is in better accord with the revelations of Geology than any other.

In the period preceding the Christian era there were not wanting evidences of a chaotic pralaya in the mental and Spiritual world. A computation of cyclic periods would explain why it was that certain wise men looked for the dawn of a new era to follow the gloom of that terrible solstice which at this period shrouded the Spiritual perceptions of man; and it is plain that either esoterically or exoterically there was ushered in a new era at this juncture, whether accompanied by an incarnate Avator or not—whether there was born a *Spiritual* principle or a personified abstraction—the *fact* remains unchanged.

Those who believed that the completion of a cycle was attended by some terrible cataclysm or catastrophe in nature—such as a deluge, or world 'o'erwhelming fire', and knowing the expectations of the philosophers, naturally apprehended what is termed the 'end of the world': therefore, when they witnessed the phenomena recorded by the authors of the gospels as having taken place at the crucifixion they really believed the end had come.

It is doubtless this fact that still influences people to apprehend the coming of such a time, and enables them to

grant an hearing to those fanatics who rave about the terrors of the latter days: they await with bated breath the time fixed by astronomers for the advent of a comet, and dread the probable (?) collision of the same with earth. Some argue that as water destroyed the breathing existencies of the world in Noah's time, fire must destroy it *next*, for do not the scriptures say the elements shall melt with fervent heat."

We do not think that any such an anomaly as a stella collision is likely to eventuate, for the Divine Mathematician is too skilled—too unerring in His arrangements to make such a thing possible.

As we state in treating of the creation of worlds, in the event of a cometary body darting off through space, there are always other nucleatic centres ready to receive it, or else inevitable dispersion awaits its particles, which are then absorbed by the magnetic currents and despatched to world forming regions.

In certain areas, nations have emerged from barbarism into civilization, and again degenerated into vicious or luxurious torpor, that speedily results in subservience to a more hardy people. They frequently become dependants of nations they formerly despised.

The countries nearest the equator have had the most rapid and phenomenal rise and fall—those nearest the poles the slowest.

Why this is so we cannot here tell, without entering upon an exhaustive consideration of climatic causation, but the intelligent student will discover for himself the reason, if he peruses Buckle's, Macaulay's, and other historian's works upon the subject.

Ninevah, Babylon, Rome, where are now thy glories? Of the two former—vanished, as phantoms in the mist? Of the latter—merged into that of a new civilization. Happily

for itself is stood upon the border-line of the old time and the new; but even now its resurrected magnificence is pale beside that of its former glories.

Doctor E. Zasse divides the entire world into six parts; (the hexagon) *i.e.* Eastern, Central and Western Asia: and Eastern, Central and Western Europe, and he finds that waves of two hundred and fifty years' duration were passing east to west.

FIRST WAVE. CHINA.

Age of Philosophy	2000 B.C.
Mongolian Empire	1750 "
Egyptian Sway	1500 "
Argonaut Expedition	1250 "
Siege of Troy	1000 "

SECOND WAVE. CENTRAL ASIA.

Scythian Inundation	750 B.C.
Splendour of Ancient Persia	500 "
Grecian Empire	250 "
Year of Christ	000 "

THIRD WAVE.

Restoration of Chinese Art	000 A.D.
Huns Invasion	250 "
Persian Kingdom Reformed	500 "
Byzantine Republic	750 "
2nd. Roman Empire (Papal)	1000 "

FOURTH WAVE.

China Flourishing	1000 A.D.
Mongolian Wave	1250 "
Ottoman Empire	1500 "
Russian Empire throws off Tartar Yoke	1750 "
Completion of Cycle	2000 "

Applying the figures given by the ministering Spirit Abouelhakim we take the sextile of one cycle of the 360 of cycles—Hezekiah's "Wheels within Wheels" or cycles within cycles—and find that each sextile corresponds to 1200. If we trace backward from the Victorian's Age to King Alfred's reign we have one sextile—the rise and progress of learning. The sextile previous saw the Celtae and Belgee—two branches of the Gauls descended from Gomer the grandson of Noah—established on the island of Great Britain.

Dividing these 1200 years into faces, or decades, by 6 and we get periods of 200 years. Each face the Sun traverses in its precession leaves some mark behind it, trace these marks in English History.

1894 to 1694.—Starting backwards from the Victorian Age about 1894 during the previous 200 years, marked reforms in learning, Science, and social organizations.

1694 to 1494.—Culminated in the Revolution and the discoveries of Christopher Columbus.

1494 to 1294.—Wales annexed to England. Geography studied.

1294 to 1094.—Westminster built, Crusades were carried on to recover the Holy Land.

1094 to 894.—England freed from invaders, gave attention to learning, and the University of Oxford founded.

894 to 694.—The Saxon Heptarchy and internal struggles, which culminated in a race of Kings from whom Alfred the Great was descended.

694 to 494.—The Romans abandoned Britain. The inhabitants solicit the Saxons to drive back the Picts and Scots; this done they subjugate Britain.

494 to 294.—Britons become comparatively civilized under the Roman sway.

294 to 94.—Struggles between the Romans and the brave Britons under their barbarous kings and rulers.

94.—During the first century and as far back as history is reliable the Britons led a PATRIARCHAL, Nomadic life, as did the Israelites and Noah of old.

England, according to this calculation, will flourish and maintain her supremacy for two thousand four hundred years; and she will be on the wane for two thousand four hundred years, when she will be at her lowest point perhaps to rise again as Rome did, revived into new life—peopled by a new race.

Changes have also taken place in our Religious History. Augustine landed here and continued the work of Christianising the people in five hundred and ninety-seven, which the Romans had imperfectly commenced early in the fourth century. Nearly one thousand two hundred years later the Reformation was firmly established; and in one thousand two hundred years another great change or Sextile Evolution will have taken place in the National Religion of England.

We must glance for a moment at the wave of national glory that has been, and is passing over our beloved country—a wave that seems two-fold in its character and influence.

Consider the rudeness of art and literature in Saxon and Norman times—look at the grotesque imperfections of the medieval times and compare them with the results achieved by our Millais, Leighton and Doré in Art: and the pure diction and perfect finish of the works of Ruskin, Tennyson and Longfellow. You will then realize the glory that the tide has brought to us as a nation.

True it is that Shakespeare's works stand still unique among the wonders of the ages, but was he not a prodigy in his time—a prophet of the future of literature rather than a true type of the literati of the Elizabethan era?

Was he not the proverbial straw which indicated the way in which the wind was blowing—that wind that swept the cyclic wave higher and higher over the land.

He stands out as one of those connecting links which indicate the fact, that Spirit influence has ever been apparent

in all ages. Mighty men are but the *foci* of the influences of a band of Spirits that through a race or family are perfecting the ideal man.

These Spirits are as truly our parents in the full sense of heredity and environment, as are our physical fathers and mothers, who are but the material instruments in the hands of those ancestral Spirits.

As a family of notable breeders of the race-horse, bent upon producing the most perfect specimen of the equine race, hands down this purpose as an almost sacred trust to their descendants, so those mighty Spirits are trying to perfect the human race: and if now and again they bring upon the stage of existence a Titian, a Joan of Arc, or a Shakespeare, let us regard them rather as specimens of the *what-may-be*, than as types of their contemporaries.

The human race are on the ascending arc—the *coming race, with their "vibrill," the agent of force and motion are *not yet*: we are still in the state of Room-Poosh, but let us thank Heaven we are leaving behind us the relics of barbarism and savagery. Let us call upon all to *come push* help in the good work as much as you *can*, for we aim at the enfranchisement of mankind, and we wish to give him a vote in the governance of the forces which obtain in Spiritual and Material Nature.

In commerce, too, the tidal wave of Progress has been apparent—England's wares are known all over the world. When Spiritual development shall have conferred on man that true balance of character which we expect in the coming race, our commerce shall be perfected on the lines of equality and justice.

Then shall we witness the crest of the wave of Prosperity, and when the ebb does come, it will probably be at the

* Lytton's "Coming Race."

dawn of a new era, when communal interchange shall take the place of barter.

Hasten the time, O ye men of the earth! Observe the laws of balance and equilibrium—develop reciprocity and justice—eschew selfishness—eliminate all sordid covetousness, and the bands of angel-workers will have their labours considerably minimised, and we shall soon be able to herald the dawn!

It is found that the waves seldom recur on precisely the same lines; they never revert to the same groove, but mark out for themselves, so to speak, a new path a little in advance of the former ones.

* To make this plain we here append a diagram. Let A.B. represent the globe, and the lines or folds of the serpent, marked 1 and 2 indicate the path and direction of a given wave.

It appears, in respect to our Eastern Hemisphere in Africa—it passes eastward to Malaysia—it reappears in England, crosses to France and over Europe, and finally reappears in Greenland, after which it is lost amid the Arctic snows.

When next the wave appears it will be found that the lines 1 and 2 have moved onward a little, towards the north, perhaps a degree or so further ahead.

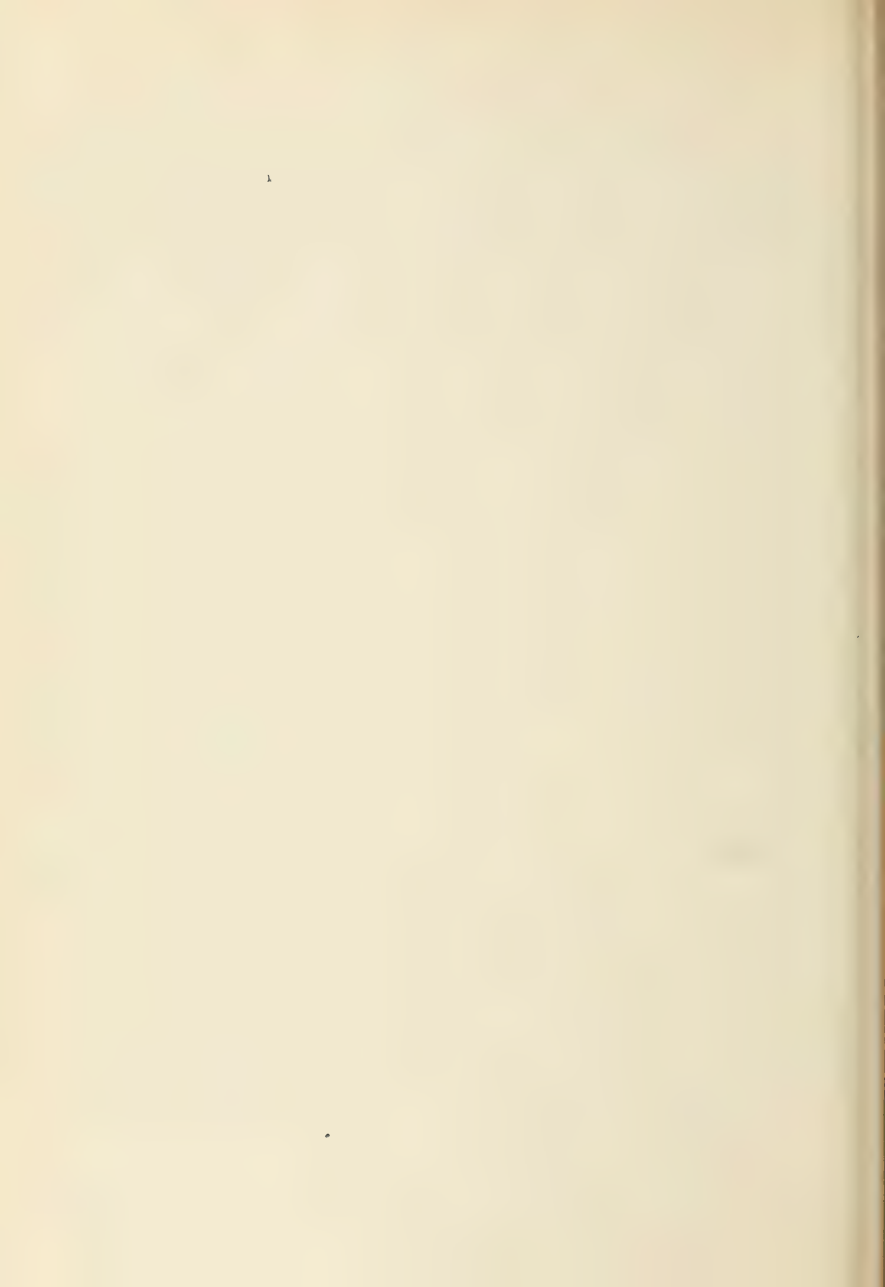
We are of opinion that all forces are moving in spirals along defined lines as palpable as the orbits of planets, but human science has not yet learned how to map out their directions and periods as they have done in regard to the stellar bodies.

The precession of the orbital lines of cyclic waves may be in given ratio to that of the equinoxes. Any planet in the paths of a spiral force may be enveloped in its folds,

* See Diagram III.

as a python coils around its victim, and the paths are as distinctly indicated as the discoloured flesh and crushed bones of the victim mark the grip of the reptile.

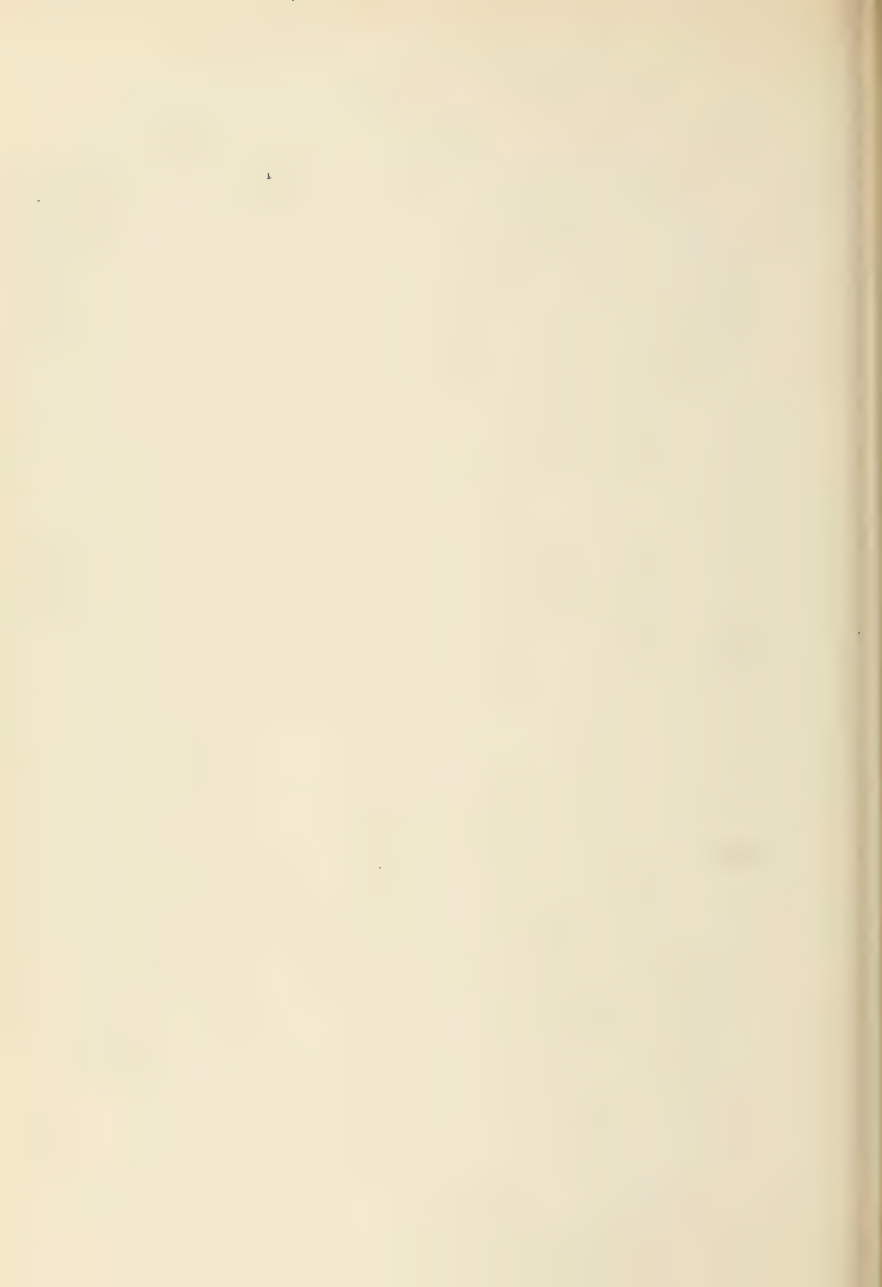
Here then we close this chapter, hoping that human intellect will not abate its efforts to grasp the subject of harmonic ratios and cyclic waves, until they have mastered all the difficulties, and found harmony and rhythm in every department of Nature—and every part in strict accord with the Grand Whole!



Glimpse v.

"The Divine Law is as a cloud, which with a garland of lightning, spreads joy on the earth."

Buddhist Scriptures.





THE RULER OF THE SPIRITS OF FIRE

SECTION ONE

The Spirit of the Descending Arc.

"An arch, where through gleams, that untravel'd world, whose margin fades for ever and for ever."



HAT dost thou seek, O Recorder? Shall we tell thee aught concerning the mysteries of godliness?

Shall we tell thee how the Unapproachable One—the Unthinkable One—first called into being those Supreme Exalted Powers which were His ministers at the beginning of *all* time?

Let it be known that when the flashes of His Spirit shot out from the Deific centre, they became enswathed with the ultimates of matter—more refined and more attenuated in comparison with the air surrounding your earth than the atmosphere is with the earth itself.

It was the absolute element of activity—life-giving and energizing, and was symbolized by the perfect circle—Spirit clothed in matter may be symbolized.

To those lofty Spirits the name of Azeroth were given. To them He gave the dominion of the Ether, and He required of them such fruits of their ministrations as they could produce in combination with existing elements.

* God is symbolized under the hieroglyph of a pyramid \wedge which means sovereignty, chiefdom, principality. This sign inverted \vee means excellence and power.

Out of the existing elements they called into being the *second* order, which are represented by the symbol of an inverted angle—they were named Binaroth.

These twain of Spiritual forces originated the *third* order—they are typified by the symbol \cup , and were named Netzeroth.

This was the manifestation of the sacred trine†—the only enunciation of the Divine Name.—Aiziel Messenger Luminant.

$\circ \wedge \cup$ the signs of the three first manifestations of Deity, have their similarity in our alphabet. O A U, liquid vowel sounds.

They are spoken of in the Hebrew cosmogony as the *Ælohim*: they are the firstborn sons of Light—the Spirits of the morning.

It must be remembered that no habitable globe as we understand the term, existed in the eternal space: that these celestial forms were as yet the only creations, and were endowed with the direct Spirit of God—clothed with the most potent of the elements in that simple yet all comprehensive form which contained within themselves all those manifestations that have since been developed.

After these were created the six orders of celestial-elementary Spirits.

Philo says the reason Moses had for saying the world

* See Lytton's "Coming Race."

† See Diagram II., Fig. H.

was made in 6 days is that he recognised the value of number, and of all numbers 6 is the most productive. The odd number is the male, the even number is the female: of odd numbers the first after the unit is 3; of even numbers the first after the unit is 2, and the two multiplied is 6. It was fitting therefore that the world, being the most perfect of created things, should be made according to the perfect number. The first combination of odd and even numbers embraced the character of both the male who sows the seed and the female who nourishes it.*

The six orders of elementary Spirits—of the *air* (1) Magnetic; and Electric (2); of the *water* (3); of the *fire* (4); of earth (5); of aura† (6); it was the duty of those six classes of Spirits to bring about the nucleation of the Sun systems.

Besides these there were three orders of astral Spirits who acted as intermediaries between the two first mentioned.

To each of these ‡ twelve orders of Spirits was given dominion over ten subjects, each of those subjects having its own peculiar class of Spirit.

Thus in dealing with the Spirits of air we cite oxygen, carbon, and nitrogen, as being of the primate elements, because science has no equivalent nomenclature for them. There are more than the number of elements that chemistry recognises in the air we breathe, but unfortunately we have no names for them other than the mathematical one which we use further on in this book. The three terms above used no more express what we desire to imply than *charcoal* expresses what we mean by *diamond*, though both are a form of carbon.

The same difficulty meets us at every step, for we are

* "Creation," Philo Judeas, p. 6.

† See Appendix II. Notes M. N.

‡ See Fig. A., Diagram II.

dealing with *Primates*, the Spiritualized *original* of every recognized elementary substance that is known.

You will thus see that we get the twelve orders of Primate Spirits, each with their ten sub-orders, which together make one hundred and twenty degrees of the descending arc.

For the next one hundred and twenty—*the base of the manifesting triangle—we have to look in the well-marked grades that obtain in physical evolution, from protoplasm up to man.

The final one hundred and twenty, to complete the trine of circle, we shall find in the progression of man to the rank of archangel.

The Alzeroth were Spirits of *Choice*: the second order—Binaroeth, were Spirits of *Necessity*: the third—Netzeroth, Spirits of *Effort*.

It was by voluntary obedience that the first order took the step that is spoken of in Sacred Writ, where the Son says, "Lo! I come—in the promise of the Book it is written of me—to do thy will O God!"

In the mysterious volume of Nature which is the great prototype of all Holy Books the periodical plunges of the sons of Light into matter, is taught and symbolized in many ways, and the Seer can see if he be wise enough, a promise of all that is to *be* in the commonest fragment of earthly substance; for is not each atom an epitome of the entire universe—Spiritual as well as material?

Next in rank come Spirits of diffusion—necessity—giving life, function, cleansing, warmth, substance, and sensation, which correspond to the constituent elements that obtain in the physical atmosphere; but they rank in the more interior degree of aerial circumambieny then the

* Fig. F., Diagram II.

commonly called elementary bodies, yet are their respective Spirits. The Binaroth are the Primate—the elementary Spirits (which we more fully describe in subsequent chapters)—the ultimates. This we hope to make clear as we go on; suffice it to say here, that we recognise interior degrees or grades of every thing we know; that it is the interior grades that are the least mutable and therefore most real.

The six Spirits described as elementary Spirits we shall name:—First, Spirits of the *point*—passive principle: second, of the *line*—active principle: third, of the *superficies*: fourth, of the *angle*: fifth, of the *square*: and sixth, of the *cube*.

Spirits of the cube	Aura.	Of the superficies	Fire.
“ “ square	Earth.	“ line	Magnetic Air.
“ “ triangle	Water.	“ point	Electric Air.

It must not be understood that we mean the actual elements signified, but their Spiritual counterparts that by the law of correspondencies obtain in every region of the universe.

The theory that like produces like has its basis in this fact. Every microcosm is but the symbol of the macrocosm, and that as one drop of sea-water is possessed of the same constituents as the mighty ocean itself, so fire, or either of the other elements, is but an indicator of an eternal principle.

There are many who suppose that to predicate evolution involves an assumption of involution: that if man as a Spirit attains to ultimate perfection, he must have started from perfection: and if the ultimate of man is absorption into Deity, with the predicates of non-individuality and non-sexuality, he must from such a state have descended into individuality and sexhood.

We are here prepared to grant the assumptions and the predicates.

The doctrine of re-incarnation has its basis in this con-

ception; lofty Spirits voluntarily enter and re-enter upon experiences of physical, astral, and Spiritual evolution.

Spirits of choice with each cycle are doing so.

Spirits of necessity follow in their train, and Spirits of Effort so perfectly perform their mission that cyclic changes leave little cause for doubt as to the efficacy of their ministrations.

Of all the degrees of the descending arc this is true: through individual organisms a constantly changing flux of Spiritual forces is experienced, and each man in the course of an average lifetime may be the visible incarnation of thousands of evolving Spirits.

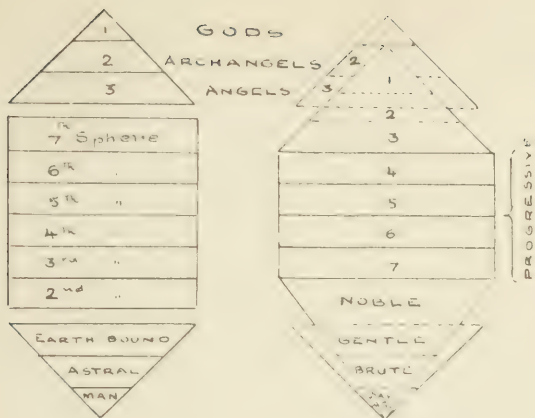
The life of an individual, though it seems *one* and *indivisible* in the personal sense, is really only the mask under which changing currents glide, and this is why some of the more transparent characters seem to be constantly changing.

The man of to-day displays different attributes to the man of yesterday. The ego, the *I*, of any individual, is but the focalization of many Spirits—Intelligences—who through the brain and organism evolve an advanced development which persons on his own plane regard as an improved *him*, yet which is, nevertheless, only an index registering the fact that a superior order of Spirits are incarnate for the time being.

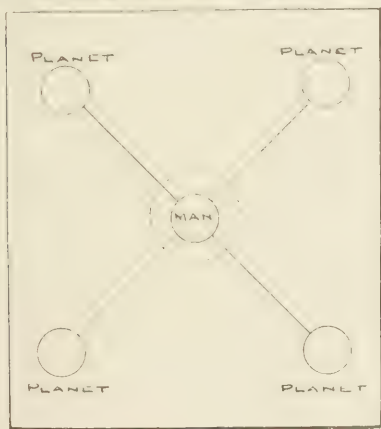
As all forms of life are but the manifestations of One Existence, so the outward form of man is but the manifestation of an infinite array of Intelligences: the latter inversely to the order of the first.

As two successive triangles united form a square, so the order of man is reverse to the order of God.

With God the apex or Infinite point is interior—we cannot behold its culmination: only the base—His manifestations us-ward—is exterior, and perceivable by us. With man the base is interior—our aspirations God-ward have



THE INFLUENCE OF PLANETS ON MAN.





their origin interiorly, and the apex exterior; thus showing that human intellectual development tends to the individualization of an ideal.

"The sky, the space, the air that circles us
Is filled with Spirits, some as fair as light,
And some as dark as darkness;
The mob ignore them for the mob are slaves
To sensuels, but the Spiritual see and feel them."

Dr. Kennedy.



SECTION TWO.

"What the mind is in the Soul, *that* the eye is in the body."

WE here present our readers with a portrayal of one of the leading Spirits of the fire (primal) and a few of his subject elementals.

Of the Spirits of fire we find, first, of the blue fire, second, of red fire, third, of yellow fire, fourth, latent fire (heat), fifth, active fire (caloric), sixth, electric fire, eighth, polaric fire, ninth, phosphorescent fire, and tenth, animomagnetic fire.

The first three are the most materially or physically potent of them all, and they bring force to bear with varying degrees of velocital intensity upon matter, and such degrees are indicated by the colours.

They are parallel to the lower grades of matter, and are succeeded by what is called latent heat and caloric, which is invisible heat *and* heat in contact with oxygen, therefore they are two forms of occult force. Then comes the fire electric and polaric, two still higher forms.

Higher still phosphoric and animomagnetic fire which belong to the organic kingdom, together with the crowning aural fire which indicates approach to the Spiritual kingdom.

Applying the same to air, and the other element Spirits

we may be able to indicate the ten grades if we search deep enough.⁴

Physical Science is singularly silent in respect to the constituents of air—only giving two, the vitalizing and functional elements—oxygen and nitrogen.

There are sure to be others; at least a third, probably a compound of the two first, the said compound having different names according to the grade it manifests in.

We may be sure that a triad exists corresponding to the seeking, collecting, and transmitting qualities of matter which elsewhere prevail.

The Spirit potentialities underlying them postulates this, and we define them as oxygen, nitrogen, and *carbon*. The proportions according to Science is one of oxygen to four of nitrogen, and we further claim that two parts of carbon, or substances analogous thereto, are required to make the harmonic ratio.

The oxygens, active—seeking: the carbons, passive—collecting: the nitrogens—transmitting, thus giving us the trine of principles.

The Oxygens of choice.

The Carbons of necessity.

The Nitrogens of effort (diffusing).

There must be in atmospheric air chemical substances having *per se* the qualities of life, function, cleansing, warmth, substance, and sensation, therefore from dearth of present knowledge as to a greater number of constituents in atmospheric air we must apportion to oxygen—life and function: to carbon—cleansing and warmth: to nitrogen—substance and sensation, and if we add to these the qualities of seeking, collecting, and transmitting, we obtain the trine of trines.

In each department we observe the power of parallels.

The watery trine is oxygen, hydrogen, and nitrogen—these fall into the same gradation of qualities as before, thus showing the perfect unity of Nature. In the earth the grades of sand, clay, and rock yield similar results.

THE NUMBER TWELVE.*

Twelve Spirits of the Primary Elements.

1st, Air.	1, Oxygen.	2, Carbon.	3, Nitrogen.
2nd, Fire.	4, Latent.	5, Caloric.	6, Electric.
3rd, Water.	7, Oxygen.	8, Hydrogne.	9, Nitrogen.
4th, Earth.	10, Sand.	11, Clay.	12, Rock.

The thirty Spirits of the secondary elements are those of the ten sub-degrees of the foregoing triads, and their co-ordinates in the four elementary realms.

We claim that there are infinite grades and sub-grades, impossible to catalogue nominally: they constitute wheels within wheels—trines within trines—and thus throw a possible light upon the intricacies of the, as yet, unrevealed Revelation.

Twelve Spirits of the descending arc and twelve of the ascending arc.

Twelve, on the interior plane, descending.

Twelve, on the terrestrial plane, responding.

Twelve, on the interior plane, ascending.

These again are *only* representatives, or heads of divisions, for each has control of ten subordinate forces, which multiplied by the numbers foregoing produce:—10 x

* See Fig. C, Diagram II.

12 = 120 the value of one side of the triangle—one chord of the circle: and $120 \times 3 = 360$ the number of degrees in the circle which is the symbol of all created things.

THE NUMBER THREE.

We have three orders of Spirits Super-celestial: six orders of Celestial, and three Atmospheric as the prime factors of both arcs—descending and ascending.

The three Atmospheric—Aural, Astral, and Psychic.

The six Celestial—The parallels of the Progressive Spheres.

The three Super-celestial—Angels, Archangels, and Gods.

In order to bring our symbols into harmony with some ideas that prevail with regard to septenaries we have only to merge the Psychic*—the highest of the Atmospheric triad with the lowest of the Celestial double-triad: and the highest of the latter with the lowest-triad of the Super-celestial angels.

The result is as follows:—†

Triad	{	1st. Gods.
	{	2nd. Archangels.
	{	3rd. Angels and the ultimate progressive Spirit.

Quarternary—4th, 5th, 6th, 7th. Four degrees of the Progressive Spheres.

Triad	{	8th. Primate progressive Spirit and Psychic man.
	{	9th. Astral Spirits.
	{	10th. Aural Spirits.

Add either of the above triads to the intermediate quarternary and you obtain a septenary.

* See Diagram IV.

† See Diagram.

THE NUMBER FOUR.

We have read in an old book that the qualities of *soul* are four, viz:—Prudence, Justice, Temperance, and Fortitude.

* That the being of man may be resolved into fours—one in respect to Soul, and the other to Spirit.

Anima—soul.	Spiritus—Spirit.
Senus—sensation.	Animus—intellect.
Mens—mind.	Memoria—memory.
Ratio—reason.	Voluntas—will.

There are four degrees of men to be observed on earth: savage, brute, gentleman, and noble.

Four Hebrew letters corresponding to the elements, Archangels, and passional states.

Letters.	Jod	He	Van	Cheth
Elements.	Fire	Air	Earth	Water
Angels.	Michael	Raphael	Gabriel	Uriel
Epitome.	Choler	Blood	Melancholia	Phlegm

Any of the fours and threes form the sacred seven upon which many harmonies turn.

Philo says that “10 is the limit of immensity around which the numbers wheel and turn as around a goal.”

Yet Astrology and Scripture unite in considering 12 as the completed limit.

In Astrology there are twelve signs of the Zodiac. They have twelve sections to the map of a nativity.

While in the Bible, twelve is very frequently used, as twelve disciples, twelve churches, etc.

* See notes O. P. Appendix II.

* THE NUMBER SEVEN.

Philo gives ten periods of 7 years = 70, as the three score years and ten, allotted unto man.

He instances the seven girdles of earth:—"Arctic, Antarctic, Summer-Tropic, Winter-Tropic, Equinoctial, Zodiac, and Galaxy."

Seven things which are seen:—"Body, distance, shape, magnitude, colour, motion, tranquility, and beside these there is nothing."

Seven motions:—Up, down, right, left, forward, backward, and rotary."

Seven secretions:—"Tears, purifying the eyes: Mucus, the nose: Saliva, the mouth: Urine, the front: Excreta, the back: Perspiration, the entire body: Semen, the generative organs."

Finally, the seven vowels, a, e, i, o, u, w, y.

There are a great many methods employed in attempting to name Spirits in their respective spheres; some according to the number of the planets, of which we here give a specimen:—

ANGEL.	ORDER.	PLANET.
Razael	Cherubims	Uranus ♅
Zaphziel	Thrones	Saturn ♄
Zadkiel	Dominations	Jupiter ♃
Samael	Potentates	Mars ♂
Michael	{ Virtues }	Sun ☉
Uriel		
Anael	Principalities	Venus ♀
Raphael	Archangels	Mercury ☿
Gabriel	Angels	Moon ☾

* See Figure D., Diagram II.

We add Uranus at the top of the list as found in an astrological work from the pen of a writer who assumes the *nom-de-plume* of Raphael.

All this brings us back again to one central idea,—that on each side of the triangle—the arcs of descension and ascension we have to find distinct harmonial ratios of three, then six, and three again.

These with their decade of sub-degrees complete the angle of 120.

The 3's and the 4's blend in twelve and seven throughout Nature, so we must be pardoned if we recur to those numbers again.

Super-celestial	Celestial	Atmospheric.
1st Order. Gods.	3 Luminants.	1 Aural.
2nd " Archangels.	4 Guides.	2 Astral.
3rd " Angels.	5 Controls.	3 Elemental.
	6 Inspirational.	

Of the atmosphere:—Three superior; circular, angular and semicircular: Six medial: of the point, line, superficies, triangle, square, and cube: Three inferior; psychic, astral, and aural.

Of the fire:—Three superior; aural, astral and psychic: Six medial; latent, active, electric, polaric, phosphoric, and animo-magnetic: Three inferior; blue, red, and yellow.

Of the Water:—Three superior; oxygen, hydrogen, and nitrogen: Six medial; life, function, cleansing, warmth, substance, and sensation: Three inferior; vapour, liquids, and solids.

Of the Earth:—Three superior; gold, silver, and base metals: six medial; ammonia, soda, potash, alumina, silica, and carbon: Three inferior; sand clay, and rock.

Of man in the flesh—three states.

Three superior; noble—the Circassian races.

Six medial; brute—the Mongolian races.

Three inferior; savage—the aboriginal races.

Cultured	Spiritual
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Illiterate	Mental
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Untutored	Carnal
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Of man in the Spirit—three states.

Three superior; gods—the perfected Spirits.

Six medial; Spirits—the progressive.

Three inferior; elementals—the undeveloped.

Of man in the Celestial spheres.

Three superior; powers—the cherubim.

Six medial; principalities—the seraphim.

Three inferior; dominions—the angels.

Of man in the Super-Celestial spheres.

Three superiors; masters—gods.

Six medial; luminants—demi-gods.

Three inferior; messengers—archangels.

These are the scales of the universal gradation applied to the arcs of evolution and involution: it will be found that these are capable of infinite sub-divisions, a few *only* of which we get to know about, and that by reputation from our Celestial Teachers rather than personal cognition.

The three superiors of each Grand Order are the masters or rulers—first, of their respective kingdoms, secondly, of all inferior kingdoms, and *all* on their parallel planes.

The intermediate medial Spirits are always the luminants of the Order—*mediums* or high priests between the Holy Ones and their subjects: the third grade are the messengers of the former two, descending into lower spheres in order to make known the benefic relations.

When the three superiors impart their influence to the next inferior grade, the *trine* becomes the square and the harmonial relation is complete. For, when the Super-celestial, the Celestial, and the Atmospheric Spirits of the Grand Degree come in contact with the degree that represents the Primate of matter the Father, the Son through the Holy Ghost declares that salvation is effected—the lost is found—the wanderer restored.

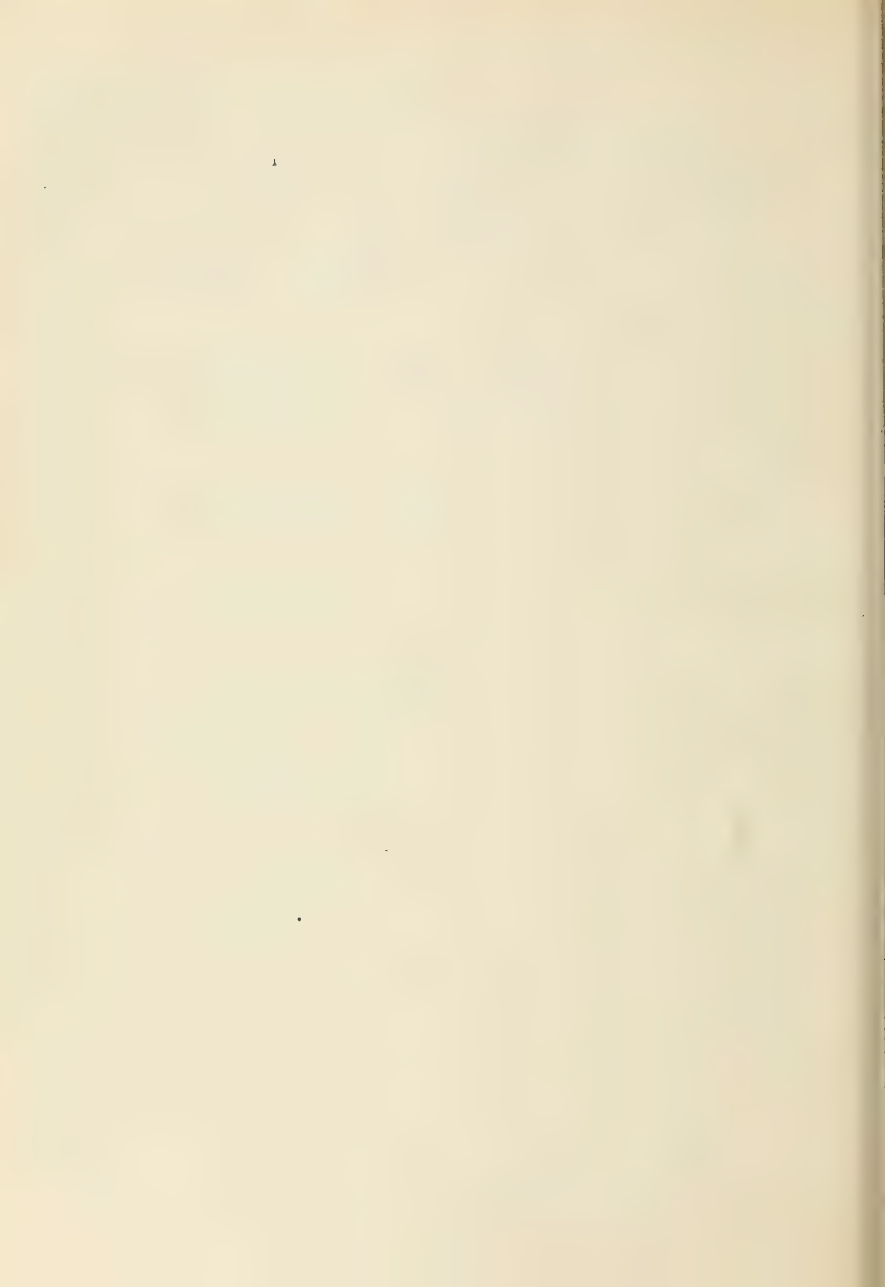
The Trinities of religion are apparent in every realm of Nature—the Father—superior: the Son—medial (the mediator): the Spirit—as the messenger of the triad, acting upon molecule, moss, mouse, or man.

The man who realises his harmony with the Eternal mind is “born of God,” and “the Spirit of God bears witness with his Spirit” that it is so.

The trine has in him reached the square, and the Septenary is complete.

The Trinities of the Universe.

Of Music—Doh, Me, Soh	Of Dynamics—Force, Energy, Motion
Of Colour—Red, Blue, Yellow	Of Mind—Consciousness, Instinct, Reason
Of Number—One, Two, Three	Of Being—Spirit, Soul, Body
Of Revelation—	Of Philosophy—
Father, Son, Spirit	Alawn, Gwron, Plenydd
Cain, Abel, Seth	Atma, Buddha, Manas
Abraham, Isaac, Jacob	Brahma, Vishnu, Siva.



Glimpse vi.

"Systems of faith are different, but God is one.

The object of all religions is alike."

Hindu Scriptures.

SECTION ONE.

The Rise of Modern Spiritualism.

"Art rises spirally towards Heaven, but science continues horizontally with the earth, with its eyes upon the stars, it riseth not."

"Art reports the most interior, and unfolds the ultimates of the life of things."

A. J. Davies.



It is now nearly half a century since in the insignificant village of Hydesville, New York, there were given the first physical indications of the influx of Spirit-Intelligences into this material world of ours. Who would have thought that this obscure event was destined to exert such a world-wide influence upon the minds of this age?

Theology had taught in an inconsequential manner that angelic beings had at 'sundry times and in divers places' paid visits to mortals; but it was understood that those human beings were under Divine favour; that they were men after God's own heart, and who had in some signal manner won the favour and protection of Jehovah: either by their voluntary withdrawal from their own kin; by consecrating themselves to the service of the Lord; by feats of valour, stratagem, or policy, working out the Divine Will.

None of those qualities however distinguished the folks of the nineteenth century to whom those manifestations came as a Revelation, and it is also true that none of those qualities distinguished the Spirits controlling. *They* were but ordinary human beings, having lived, erred, and suffered as most of us do, who had passed, by transition, into an adjacent world but one remove from the terrestrial sphere. *They* were not angels in that superlative sense that signifies non-human, non-mundane beings, but angels in that truer, dearer sense—messengers from the Most High to His children who were wallowing in the mire of material and Spiritual pessimism. They came as messengers of the morn, like the first pale glow that tints the mountain tops while yet the shadows of night are hanging o'er us.

They told of a day about to dawn when the glorious chariot of Truth should mount the arch of heaven, bearing the Spiritual Sun to its meridian: of a new era that was about to dawn in which man should throw aside the evils that assailed him; when he should cast behind him for ever the devils of crime, greed, lust, and ignorance; when he should assume that lofty position which is his by birth-right, and regain the heritage he had bartered for a mess of porridge.

Man has bartered the Immortal Dignity of his name, the soul wealth of his Eternal Ancestry, for the baubles of this world, wealth, position, and power.

As but a *few* can grasp those baubles, the rest of grasping mankind have in exchange the heritage of unrequited toil—unpitied sorrows—and unalleviated pains. In the great central hives of humanity the workers maintain the drones: the teeming masses toil in a chaldron of vice, amid pestilential odours, toil and suffer until their haggard forms sink unnoticed to the grave.

It is the grand mission of the Spirit world to rectify

the gross injustice of such conditions, to bring solace and healing, to cheer, comfort, advise, and uplift their human fellows into a more congenial sphere of contentment.

If it appear strange or ridiculous that Spirits should chose to manifest in such a very elementary way, let us ask ourselves—are we not so sunk in materialism, so keenly alive to the material—dead to the Spiritual—that they *must* approach us *on our living side* if at all? It was the only way in which they could appeal to us, for the things of this life were the objects of our sole consideration—the only things we believed in, were those we could handle: therefore they *used* rather than *chose* the only means that were afforded them.

Now they can appeal to the intelligent and Spiritual part of man: *now* table-tilting is the exception and not the rule, for the Science of control, of impression, and inspiration, enables them at once to approach man's intellectual powers.

Some of our leading positive Scientists have been forced to yield their credence to the claims of Spiritualism, after trying to evade in every possible way the legitimate conclusions to which their observations tended, and after striving to account for its phenomena by every conceivable hypothesis, other than the one accepted by Spiritualists.

So that to-day, *if* an overwhelming amount of evidence *can* establish a Truth, the fact of Spirit return is proved for the testimony of the credulous and sceptical; the cultured and the untutored; the Scientist and the ignoramus; the prince as well as the peasant, prove that investigation has been as Universal as it has been precise and therefore incontrovertible.

When the first uncanny raps upon the walls and ceiling of that little house at Hydesville, caused the Fox family and the community so much surprise, no one considered that twenty millions of people would become disciples of this new Spiritual Lord. When the hard headed elders of the place

came for the purpose of investigation, and heard the raps giving Intelligent replies to all sorts of questions they wondered. "Is this of the Lord, or hath the devil chosen this means to further degrade man and pull him down to hell?"

They prayed that the Lord should give them power to distinguish which was right—to discriminate between the evil and the good; they sought by devout exorcisms to void the devil—but that uncharitable imp would not forego his hold, and lo! that which was considered a thing of hell developed into an Angel of Light, holding open with outspread arms, the portals of Heaven, and from that interior realm there came a new message of glad tidings unto man.

Had they taken advantage of that open portal—used the avenues of Spiritual approach, and obeyed the Celestial—injunctions showered upon them—they, would during these fifty years have far advanced upon the road of social, national, if not Spiritual progression; but the attitude of the established theologians was against the contemplation of such a possibility—they refused to countenance this new, and *to them* doubtful thing called Spirit Communion. They speak of the communion of saints in their liturgies—it is one of the thirty-nine articles of the church, but because it seemed as though the power was to be snatched from the hands of the dominant theocracy, they sought, and found, within the Sacred volume certain denunciations against those who harboured familiar Spirits, and this they hurled from the pulpit and altar upon the timorous and doubtful members of their congregation and frightened them into a disuse and even horror of the unclean thing (?).

When through the agency of clairvoyance and trance-control, new scientific teachings were launched upon the sea of public opinion, backed by such perfect knowledge of the received scientific axioms: when they displayed such

familiarity, with the facts known to Astrology, Astronomy, Geology, Chemistry and Physiology, that were utterly beyond the knowledge of the sensitives through whom they were given, it caused the thinking world to stand aghast and echo the cry of the clerics, "It is of the devil!"

Later there came a period when the cry was changed, and the world echoed the cry of the schoolmen.

"It is fraud!" or, "It is delusion!" But despite all the methods devised by sophistry or ingenuity to explode those so-called pretensions, they triumphantly withstood all efforts to impede their progress, and to-day are the pride and glory of unnumbered adherents.

The multitudes of people who sought information concerning the new teachings and its accompanying phenonema, necessitated public meetings, at which the laws of Spiritual culture were described and advocated, with the result that hundreds of circles were speedily formed throughout that and the adjacent states, and the two's and three's gathered together in the name of the Lord soon discovered that He was there in the midst of them, and that to bless them.

Some people of course—but they were in the minority—had no such exalted motive: they however afforded opportunity for the less developed Spirits to do for mankind that which redounded to their own glory, and reflected upon them the light, that sincere motives imparts—which would materially assist them in their personal advancement.

Then the pioneer mediums and their supporters backed by the Hosts of Heaven, whose shining battalions glittered on the mountains in the dawning perceptions of humanity, wrought wondrous achievements. This mighty force has succeeded in bearing down the demons of ignorance, of avarice and duplicity: it is to-day a powerful factor in the hands of those who seek the upliftment of the human race.

The reader might here with advantage refer to the

many books which give a detailed account of the origin and progress of Spiritualism. We will confine ourselves to the recitation of some of the most important events in the history of the movement.

SECTION TWO.

Ye are the children of them who killed the prophets.

Matthew xxxiii. 34. 35.

MODERN Spiritualism dates from March, 1848. Miss Kate Fox then nine years of age, became the medium for the earliest modern manifestations.

The Spirit of a murdered man signalled the Intelligence of his own continued existence and gave the details of the crime. At a depth of six or seven feet in the ground of the cellar they found a human skeleton, as directed by the Spirit who declared it to be his own remains.

At Rochester three committees of investigation tested the matter in every conceivable way—they put them to stand on pillows, barefoot, with their clothes tied around their ankles—they tested the phenomena resolved to detect imposture if there were any, yet were forced to declare that the cause was undiscoverable, and that neither machinery nor imposture had been used.

In 1851 a society for investigation was formed of legal, commercial, literary, and clerical men of position, who, with very few exceptions, subsequently became ardent supporters of the new Faith.

Mediums were lifted up in the air, carried around the

room in which seances were held, often transported miles away from home; discoursed in foreign tongues; drew portraits of deceased persons whom they had never known, and of whom no portraits existed, and hundreds of events of a similar wonderful character were daily experienced.

Judge Edmonds, in his "Letters on Spiritualism," details many marvellous sights of which he was an observer, and he tells us that from a position of utmost scepticism he became a profoundly convinced believer.

Dr. J. Lockhart Robertson, Editor of *Journal of Mental Science*, witnessed a very strong table at his own request, in his own house, broken to pieces by Unseen Power, while he held the medium's hands.

* In 1860, Dr. Robert Chambers and Robert Dale Owen experimented with the Misses Fox as mediums.

They took a powerful steelyard and suspended a heavy table from it: they mentally requested the Unseen ones to make it heavier or lighter at their desire: it weighed normally one hundred and twenty-one pounds, but the Spirits increased the weight to one hundred and thirty-four pounds, and reduced it to sixty pounds.

Among the phenomena of Spiritualism which demand mention is that which is known as the 'fire test': it frequently occurs in the mediumship of D. D. Home and other mediums. A detailed account of the phenomena is related in our *Investigations*.†

With regard to D. D. Home, many men of eminence and undoubted probity can testify to the reality of the phenomena through his mediumship, for in the presence of Lords Adare and Lindsay, Mr. S. C. Hall, and H. D. Jencken, Miss Douglas, and many others, the medium has, while in a state of trance, taken a glowing coal from the hottest part

* See *Debatable Land*, P. 293.

† See Part One, Seance vii. P. 51.

of the fire, and carried it around so that all present could judge for themselves the reality of the occurrence.

In the *Spiritual Magazine*, during the year 1870, Mrs. Hall wrote:—"I saw Mr. Home deliberately place a lump of burning coal on his head."—Mr. Hall's.

After a while "he proceeded to draw up his—Mr. Hall's—white hair over the red coal," and when it was over there was not the slightest degree of injury or singe. Lord Lindsay and Miss Douglas had them placed in their hands and described the feeling as being rather cold than hot, though they burnt anyone else who attempted, without instruction, or consent of the Invisibles, to touch them.

Through the mediumship of Miss Nichol flowers and fruit were brought into closed rooms, fresh with dew, fragrant with perfume, and this when severest tests were applied.*

Dr. George Sexton relates that at a sitting with the Davenport Brothers, with Charles Watts, and Charles Bradlaugh present, when the mediums were bound fast, Mr. B's coat, at his request, was taken off and immediately put upon Mr. Fay, who just before had been divested of his own.

We cite these few instances to show cause for the universal interest the new faith created, and to give a reason for the rapid strides that Spiritualism made in the public estimation, and also for the phenomenal success it has achieved as to the number of its adherents.

It must be remembered that while the hearts of the masses and the classes were on the whole irresponsive to its claims, there were some, peculiar and chosen, who heard the voice and learned the laws of the Spirit-world, and they became so attuned to the music of the spheres that their souls were fashioned to partake of the new life—even while

* See Dialectical Society's Reports, P. 277-372.

in the flesh, and in the study of the new potencies revealed to their wondering minds, they joined in consonance with the universal Plan.

Let it not be supposed that the adherents and advocates of Spiritualism encountered no opposition, for the influences of bigotry, dogma and ridicule were successively hurled at them; social ostracism befel the advocates who moved in society; loss of caste and loss of clients were the consequences to professional men; ecclesiastical anathema, covert or pronounced, were showered on the members of churches who favoured the new revelation; and thus, in various ways prejudice and rampant materialism, assailed, with every conceivable weapon available, the luckless believers in the religion (as it has been called) of Antichrist.

It is amazing how that stigma becomes attached to people who are impelled to seek the truth, who dare, as Professor Drummond says to witness the "crystals of former doctrines" dissolve and "once more precipitate themselves into definite forms;" for man's appreciation of Truth is constantly changing, though Truth is itself immutable, and he should be prepared each day to perceive its changing forms, until at last, out of his multiplex conceptions he is able to shape an approximate idea of the mirror bearing goddess.

As all the multiplex types of life—as truly as the fragments of glass in the kaleidoscope—are but parts of one harmonious whole: as one phenomenon in nature is in strict correspondence with all the others; as one colour of the spectrum is but part of the solar ray—even so is man (embodied and disembodied) but a type of the Divine Life, and therefore his manifestation in either form as Spirit or as man, should not evoke surprise.

The wave of Spirit-phenomena spread around the nucleatic centres of Hydesville and Rochester, until nearly the whole of the eastern and western states were inundated

by its power: in fact it spread synchronously to every part. Thence across the Atlantic it reached the western shores of England where already the phenomena had appeared, gave method to the means of setting up communication until in a short time every town, village and hamlet were witnessing its wonders.

Gaping rustic, and incredulous scientist; fearful layman and warning cleric; puzzled physicians and wrangling jurists, were soon testing, affirming, or scorning and denying the very palpable miracles of the nineteenth century.

Faraday and Huxley sternly denied its reality—the former as a Christian scientist, who believed it a diabolical delusion: the latter as a materialist scientist who ingeniously *argued* that according to the laws of physical science it *could* not be true, but quite *impossible*. Wallace, Crookes, and Flammarion, on the other hand, after scientific and impartial examination of its claims, after repeated observation of the phenomena, **unhesitatingly affirmed its reality.**

Notwithstanding all the opposition, it can boast to-day a proportionately larger following than most other forms of religion:—three English weekly journals, *one* edited until a few weeks ago by the late highly honoured and much loved Stainton Moses (M.A. Oxon.), and several magazines; circles in every town and village; public meetings in London, and the great provincial towns, and active working centres in various places.

In 1852 Mrs. Hayden was induced to visit England by a Mr. Stone, and undertake a professional tour in the capacity of public medium.

But years prior to this, as attested by Mrs. Crowe, in her "Night Side of Nature," there were tokens of the presence of Spirits who interested themselves in human affairs, and demonstrated their own immediate ascension. One of these testimonies, which is now placed on record for the first time,

will serve as a type of that class of Spiritual Phenomena which we term spontaneous, and which occurred in plenty of instances long before modern Spiritualism was heard of.

In a little village in Somersetshire, nearly sixty years ago, there dwelt with her uncle Silas Robbins, a young girl named Mary Moon. She had retired to her chamber one night as usual, and after getting into bed was about to extinguish the rushlight which stood on the bureau, when she heard a footstep on the stair.

She looked up expecting to see her uncle, but instead of him she could see an old neighbour of theirs, old Dicky —— in his night shirt and cap, looking so strange that, wondering what he wanted there, she screamed out in affright. "Uncle, uncle!" she called, "here's old Dicky—— in my bedroom!"

"Hush thee row, maid! Thee'rt dreaming—go to sleep," responded the old man from the depths of his own bed in an adjoining room. But the frightened girl knew better; as children will, when alarmed, she buried her head in the bedclothes, quivering with apprehension.

Presently she ventured to look again to see if the unwelcome visitor was still there—she hardly knew whether it was ghostly or mortal, so she screamed again, as the phantom was revealed standing at the head of the stairs. In vain her uncle stormed at her foolishness—she persisted that she had not slept nor dreamed, and as her relative would not get up to remove her fears by a personal examination of the phenomena, and a possible though not probable denial of anything being there to cause fright, she shudderingly covered herself again to shut out the fearsome sight. Her uncle called again "Do'e see un now, Mary?" and she fearfully ventured to peep, but to her great relief the ghost had disappeared. Next morning her uncle was

indulging in a little good-natured chaff about old Dicky's ghost, while at breakfast; when a neighbour came in and said "Silas, thee knaws awl Dicky? Summat's come to un, var'e is nat oop yit!" "What time is it?" asked he. "About a eight-o'clock!" "Oh leave un alone—'e's having a bit more bed 's marning maybe! We'd better wait till about a ten, and then we'll go and see about un!"

The old man in question had been a tenant of Silas Robbin's—he lived alone, but every morning he was stirring early, preparing his own breakfast before most other folks were astir. Knowing this, the women were a bit apprehensive at old Dicky's unusual tardiness, so when at ten o'clock there were still no signs of the old fellow stirring, they fetched Silas to force open the door: when this was done, some bold one rushed into the old fellow's chamber to see what ailed him—and there on his knees at the bedside found Dicky—dead. Her cry called the rest into the chamber of death—tenderly they lifted the poor old corpse to the bed, while one fetched the doctor. Life was quite extinct however, and at the inquest the doctor testified that in his opinion the deceased had expired about twelve hours before the discovery of his body. Then the story of little Mary Moon's experience of the preceding night came out, and on a comparison of the time of the ghostly appearance with the time of his death they found them to be synchronous.

The heroine of this little story is living to-day—she personally, with corroboration by some of her friends, related the circumstances to the writer, and has been heard repeatedly and unvaryingly to recount them.

France, Germany, Russia, Italy and Australia have in succession been inundated by the psychic wave; each has their own newspapers devoted to the subject and the number of adherents are daily becoming greater.

These then are the conditions under which public

attention is always being excited; they cause a constant tendency⁴ on the part of psychological students to rush into print with their experiences and theories, and hence the multitude of books which go over the same ground repeatedly but with absolute agreement in the special points.

To the Recorder's mind there seems to be an unfortunate tendency to centre opinions too much upon the pivots of received scientific axiom. Whether this tendency is the result of the mental capacities, in the more or less complete training of the mediums; the mental states and positive opinions of the sitters who influence the sensitives to a large degree; or to the unformed mental certitude of the Spirits themselves, it is hard to determine: but it is abundantly evident that the tendency exists, especially with regard to the nebular theory of worlds and the solar origin of light.

The received theories are so anomalous when compared with the theory of harmonious progression, and the well-defined relation that exists between the various states, laws, and bodies of the Universe, that we feel constrained to throw new light upon them, in the same manner that the laws of Spirit Control illuminates the subject of mesmerism and proves the Spirit superior to the mortal. This explains why many mesmeric subjects have been observed to pass beyond the control of the operator, who, alarmed that he has induced a condition that he cannot remove, very frequently resorts to violent measures to effect restoration to the detriment of his subject.

The observation of the law of control, in fact the entire phenomena of mediumship, has made us cognisant of that terrible and perilous state known as 'obsession,' as this is evidently what has been called 'possession of the devil,'—and the root of diseases—such as fits, deliriums, and convulsions—it should be the subject of patient investigation by

scientific minds, and not treated, as is often the case, as a subject for severe taboo.

In physiology, the lucidity of clairvoyants may be made very useful, for we personally know of cases, some of which are recorded in this present work, where totally untutored mediums have been able to solve physiological problems, diagnose diseases, prescribe remedies, and even heal by magnetic contact, when schooled experts have been wholly baffled by the symptoms, and were therefore unable to properly treat the patient.

To the lucid mind, the brain, the viscera, each separate organ and its functions, are laid bare, and by this means, backed by the Intelligent Influences that from the Spiritual plane of being advise and instruct the sensitive mind, the humblest clairvoyant often becomes a physician of no mean ability—not recognised by our institutions, perhaps—but nevertheless the instrument that is used for the alleviation of pain, and they add their quota to the beneficial operations of the Unseen world.

Ye men of the schools, take advantage of these exceptional means for the development of scientific attainment—take the Spirits as your friends and teachers—use the abilities of clairvoyants and psychometrists in your investigations, and ye shall have cause to bless the powers ye hitherto have scorned!

Glimpse bii.

"The vibration of one single note of music will linger on in motion through the corridors of all eternity."

Anon.

SECTION I.

The Philosophy of Spiritualism.

"In the eternal printing house of Creation the types of *all* that is, are found."

E. H. Britten.



PIRITUALISM is a Religion to most of its adherents, for though differing in many respects from the accepted creeds already in existence, it bases its *faith* upon knowledge—its affirmations upon *facts of Science*, and natural law.

Upon such a firm foundation its philosophy extends into unfathomed depths and unscaled heights, in the eternal amplitudes of space.

Its Revelations are for ever being unfolded, new worlds of thoughts are discovered to the Spiritual mind, and the limitations of creedal judgment are being displaced by limitless possibilities, open to man as a field and scope for his untiring energies.

But not for the purpose of deepening faith in creeds—nor for the purpose of perpetuating dogma, but to instruct man in that knowledge of himself, his purpose, his destiny and needs, to disclose the immensities of the Infinite world that

lie before him unexplored, and the infinite capacities and gradations of Spirit that exists between the centre and circumference of Being.

Over millions of square miles of the earth's surface the Spirits have been manifesting, proving their continued existence, and the immortality of their love: proving their extended facilities for the attainment of knowledge and through the lips of their mediums, showering upon the world transcendant and *precious* scientific truths that will cause the schoolmen to shrug their shoulders; and to significantly ridicule if not blankly deny; but whose successors will in the future *prove* the facts affirmed by Spirits, for the present, negated by bigoted scientists.

The religious world admits inspiration as a means whereby the 'holy men of old' inscribed upon the 'sacred page the oracles Divine;' they even admit that the clergy under Divine afflatus obtain inspiration, but they wish to confine the power *within* the pale of the church, totally denying its *Divine* quality anywhere else.

Yet torrents of burning eloquence have ere now swayed large concourses of people in the Spiritual tabernacles: fiery oratory and cultured declamation, enforced with all the powers of logic and analogy, has thrilled the hearts of thousands.

However unpopular Spiritualism may be deemed by those in authority—sacerdotal, educational, political and scientific—the fact remains that thousands of people who are possessed of sufficient common sense to be able to judge for themselves, and whose minds, happily free from the restrictions that the schools impose, are able to study and appreciate the wonderful advantages that a knowledge of Psychic Science confers upon the student.

The one half has not been said, that could be said, of the myriad avenues that are opened to our choice: avenues that have as yet been but imperfectly explored, for while

many may peep into the interior regions, few have the courage, the self-sacrifice, and devotion to persevere in the attempt.

Those honoured few are weaving their names and records into the fabric of modern thought—a fabric destined to grace the portals—as curtains drape a door—of an ever open vista.

As curtains, they veil, or at best allow but a glimpse of the glorious things of the interior, but there comes a time when with steady hand man shall throw back the veil and enter with unfaltering step the realms where immortals have long invited him.

Crookes, Wallace, Flammarion, Zollner, and Edison are the representatives of the heroic few who have dared the dictum of the dogmatists for the sake of Truth, and we herein enshrine their honoured names in purest gratitude.

In the palace of royalty as well as the cot of the artisan, the Spirit's message has been spoken, exerting an influence as far reaching as the solar ray. Who knows how much of the right doing and right thinking of this age is due to the Invisible Friends who daily, and hourly, prompt in the commission of Sacred Duty.

President Lincoln oftentimes sat at the feet of Spirit Gamaliels who advised him in his State and individual concerns, and perhaps the records may yet see light, of others in high places who have enjoyed personal communion with the Angel Host.

When the serfs of Poland were restored to liberty, few people thought that it was under the influence of the Spirit world, the happy result had been achieved.

The miner toiling in the caves of earth now welcomes the Spirits of his slain co-workers, whereas *once* he would have been paralyzed with fear. In the homes of those men, and indeed in those of many of the toiling masses, the weekly Spirit-circle is the *event* of their lives to which they look for

solace: devout exercises that once were performed in churches and chapels are now performed at the family altar in the best room of the house.

The barber and the bard, the sweep and the senator, alike attend those quiet meetings, and in the homes of hundreds of people in every rank of society, the medium is as welcome as the minister; nay, more so!

Who are better equipped for the office? Set aside, or chosen, by the Spirits themselves, they are the vehicles of blessings from the Angel World; they bear the Gospel of Glad Tidings in a sense far more real—far more valuable than any mere exoteric savant possibly could convey, and more than the interiorly uncultivated—even among the more virtuous and sympathetic of the ministry—can afford with *all* the goodness and wisdom they display. And why? Because the method of education is wrong; the training is only a moral and mental one, but even where there is added to these a Spiritual desire to live right and to guide others, there has been a lack of interior light, no development of their Spiritual gifts, nay, a tendency to discountenance them and everything beyond the received curriculum of the schools, as supernatural, and therefore in a sense profane, on the assumption that the age of miracles and revelation had ceased, and Angels no longer walked and talked with men.

The Spiritual exercises were confined to prayer and a sort of mental rapport with, and aspiration for, the Divine overshadowing; but the soul's perceptions were undeveloped because unknown; to the narrow methods and teachings of the schools, therefore the Spiritual pastors as they are termed, were only so in the exoteric unreal sense.

What if the mediums were given the advantage of a wise collegiate training, and a course of development in the most perfect conditions that could be afforded, if wealth and wisdom were alike concerned in their perfecting?

What if they were secluded from the traffic and turmoil of the world—their simple wants amply provided for as was the case in the occult Brotherhoods of ancient days? and instead of being allowed to mingle with the rude throng, they were only to be approached in the shady groves and gardens of earth's fairest spots, and only to be heard at the Sacred Gatherings?

What if only Nature's *Doctors* were to go among the people carrying health and healing in their hands?

The *Pastors* to advise, admonish, and to teach; while the *Spirits Masters* in the Sacred Schools could guide the intellectual progress and direct the Spiritual aspirations into the paths of Divine knowledge?

Would not these three Orders of Mediums revolutionize the world speedily; could they not, if they bore the prestige that State recognition affords, very much more effectively do that which is to-day *attempted* by the medical and clerical profession, but *denied* to the mediums, who, in spite of opposition, with all their lack of erudition and culture fill up a void in the ethical and healing realms, that science and theology know of, but will not acknowledge?

Let us *insist* that these three Orders of Brothers Spiritual, *must* be founded and endowed, recognised by the State, and encouraged by the people, and we are confident that the Science of Healing and of Teaching will achieve results which it has never entered the minds of the most sanguine to hope for.

What Science of Healing can be complete and effectual, without taking into consideration the *Cause* as well as the effect? Have not the mental influences been observed as provocative of functional derangement, and are they not beyond the reach of present medical means? Does not mental aberration defy even the most learned of our savants even if they *are*, and the majority of them are *not* students of Hypnotism and animal magnetism?

Let those haughty savants learn from the humble mediums the lessons they daily teach; let them see that the healing powers displayed by *Him* of Nazareth, in laying on of hands is yet available: let them remember that God hath hidden these things from the wise and prudent (because of their arrogance and unbelief) and revealed them unto babes.

Take then, O ye learned ones of the schools, humility in your hands and sincerity in your hearts, and seek of the the Lord His wise unfoldments!

And ye, rulers of the earth, take those humble ones into your care; lavish upon them all the blessings that wisdom and knowledge can bestow—then ye will see how, with more extended erudition their powers will expand until they will overwhelm all the materialist methods, and establish Healing as an *exact* Science!

Put the telescope of culture and refined conditions to the eye of their interior perceptions, and wide as is the scope of the latter, their field of vision will be expanded. Lofty as was Swedenborg's flight, wide as were A. J. Davies's explorations, the medium of the future, if conditions and culture be afforded them shall outdo them both, and the vague mutterings of the mystics shall swell into a joyful chorus in the anthem of advancing day!

The *tremolos* and *pianissimos* of the timid clairvoyant shall swell into the *forte* and *crescendo* of the conscious Seer: doubts and fears shall cease: *certainly* shall shine benignant in the consciousness of the believer—nay, he shall *believe* no more, but *Know* in credence unassailable!

"Through East and West, through North and South,
Its viewless lines have run—
Where morning, tips with gold the hills;
Where sets the glorious sun.
Mental science in burning words
Of orat'ry sublime;
With triumph over pain and death
Achieved in every clime:
And trust in God, and hope for man
Followed its march through time."

Those of us who love the historic associations of ancient buildings; for whom the venerable if ruined pile has an irresistible charm, may agree with us, that among the influences likely to prevail there, would be those of Intelligences that during their earth lives were identified with its records and traditions. This is an admission that bears a distinct value for the psychic student.

The recent pilgrimages to Anne Hathaway's cottage, and the crowds who attended the Shakesperian Centenary celebration at Stratford-on-Avon, attested to the popular valuation of tradition. But who of the crowd would think of suggesting a circle, or seance there?

Few, except among the Spiritualists! Yet there are many who have received the fullest satisfaction and the most complete proof of Spirit return—in the musty fabric of ancient buildings:—in the ruined abbey—mossy cloister—ivy-clad porch—in ghostly hall—deserted hut—in mouldering castle or bat-haunted tower, where the Spirits of the ascended dead, the perpetuated individualities of long-forgotten persons, who have or have not a mention in History's page, as well as those of our own immediate lost ones, come to testify the fact of Immortality.

St. Paul and Shakespeare, Plato and Peel, what is to hinder them from communion with us if we fulfil the Tennysonian idea of the man whose "thoughts would hold an hour's communion with the dead." If we possess "pure hearts" and "sound heads," and are aflame with "Divine affection," may not the Spirits of the lofty, the pure, and the holy visit us with equal facility, as easily as do our own humble friends? Why not? Let us here affirm—they do!!

Given literary associates at a seance, the most mighty giants in the world of letters may again bestow upon the present age, as Spirits, writings far superior (if the mediums

are of *such* mental temperament and brain-conformation as to render it possible), to what they wrote while in the flesh; and *this* even to far transcend anything that the sensitive is capable of.

Titian, Rubens, or Landseer could perpetuate or duplicate their masterpieces, if they were given a suitable medium and artistic conditions.

The wisdom of a Plato, the mathematics of an Euclid, the philosophy of a Bacon, the logic of a Watts, the rhetoric of a Demosthenes, or even the ethics of a Christ can be daily rehearsed in the assemblies of men where they are gathered with one accord in Spirit and in Truth.

Shall we profanely prescribe the limits within which the world of Spirits shall manifest?

In vain, O man! *There is no limit!*

If it should be argued that in the Bible we have no record of the visitation of the departed, let it be borne in mind that there are plenty of instances where Spirits came, but they are spoken of by the generic name of *angels* or *men*. They were in the *form* of man, so like, and so conducting themselves, eating and drinking, that it was supposed they were men, therefore far more likely to be ascended human beings than aught else.

It must also be remembered that, generally, one Spirit spake who called himself the "Lord God of Abraham, Isaac, and Jacob!"

Now far be it from us to decide *who* this could be, but we firmly yet reverently suggest that it *could not* be the Perfect Being that *we* worship as God. There are such changes in "his" tone and manner that we are inclined to believe that more than one Spirit arrogated to themselves that distinctive title, but each and all of them displayed, if we are literally to accept the records, such qualities that we firmly decline to consider as attributes of God. The *men*

that visited the patriarchs, the judges, and the prophets could not have been the same ~~men~~ for they came in twos and threes. They ate, they drank, they walked, they spake, and behaved so like real men that their entertainers knew no better.

The Spirit who spake to Moses on one occasion showed his back parts in a cloud, and on another revealed his presence as *fire* in a bush.

Now these phenomena are analogous to those which Spiritualists witness to-day, for sometimes Spirit lights and luminous halos are seen; sometimes partly materialized forms, while at others, entire materializations take place; Spirits walk and talk; carry objects, play instruments; even kiss and caress their entertainers, and, too often, we entertain them unawares, as Abraham did.

The Absolute Being must be Immutable, but Spirits may and do change, especially during their progression through the spheres; and this simple fact ought to make it apparent that the Jehovah of the Bible could not be the Infinite One, though he may be, and probably was, a Spirit to whom was delegated the guidance of Moses in the work he had to undertake. To-day, we should call such a Spirit a 'guide' or 'control,' and we should no more think of supposing such an one to be the God of All than we would claim for a medium the Messianic title.

That *virtue* which it is said issued from the person of Jesus, when the woman who suffered of the bloody flux touched His garment, was not confined to one period or person, but is that which we call aura—healing power—Od force—animal magnetism—the agent by which the Spirit world is connected with ours, and by means of which the phenomena is produced and healing conveyed.

The tiny rap at Hydesville was but the herald of myriad forms of manifestation, culminating in the loftiest phases of direct writing—painting, materialization, and last but not

least, Spirit-photography, some results of which are herein given.

The same power that enabled Jesus to walk upon the water, and to be carried through the air, can do the same to-day despite the unbelief and cold disapproval of an erring world.

When Moses produced his tables of stone writ by the finger of God, he was probably received with as much derision and incredulity, as the producer of Spirit-photographs is received to-day, but the one has a place in Holy Writ, its author a place in the scrolls of Holy characters, and if history repeats herself, our descendants shall yet discern transcendent value in these specimens and records of ours, and perchance—when the organs through which they have been transmitted to the world shall have perished in the earth—they may gather them into a compendium of facts relating to this period and call it Holy Writ.

The Revelations of Spiritualism inaugurated by the simple telegraphic rap, have brought forcibly home to the mind of man the Unseen Potentialities by which he is surrounded: friends that he had mourned were suddenly restored to him, and the familiar voices once more sounded in his ears; the grasp of vanished hands, and the sounds of voices still, were felt and heard as of yore. The bereaved family could once more receive the homely injunctions of a departed parent, or hear the joyous accents of a resurrected child, or brother. The voice of a beloved pastor or teacher could again be heard dilating upon supernal themes. The inconsiderable peasant, and the famed in history vied with each other as bearers of the New Revelation.

While on the other hand, the injured ones whose memory men had tried to banish, returned to chide, or record their forgiveness: the victim once more confronted the seducer: the debtor was faced by his creditor: the relentless father

by his self-destroying daughter: the profligate by his heart-broken mother: and all the children of error and of weakness were, by the return of the Spirits, marshalled into the presence of Almighty God.

How far-reaching hath been this Spiritual outpouring none but the Infinite knoweth, but this we know, that inestimable blessings have been showered on man of whom God will require an account of their stewardship. Take heed, **therefore, men of the Nineteenth Century!**

That first tap, like the clicking that indicates to the receiving operator of a telegraph office, the message from the Unseen ones at the other end, was destined to be the initial of a potent and powerful Revelation, that *not* yet is completed, for in every town you trace the wires that convey the news, and hear the hum of the constant current, if you get near the poles. Wherever the conditions permit of the "closing of the circuit," the medium becomes one pole, and the Spirit is the other, and the messages are being recorded nightly or even daily in the homes of the lofty and the low. To the Misses Fox belong the honour of being the first electric indicators, and as kind Mr. Jervis puts it, thro' them, "God's telegraph has outdone Morse's altogether!" As we state in another part of this book, Swedenborg has been deeply interested in this modern outpouring of the Spirit and we have proof that not only he, but hundreds of other minds and potencies have been exercised in its behalf.

And with good reason: for is not this Spiritual awakening an evidence of the supreme power of the Spirit, and the universal susceptibility of man to its influence. When the two seers whose revered names head the list of the first human indicators (in modern times) of the nearness and activity of the Spiritual realms (we allude to Swedenborg and Davies) had given to the world their systems of correspondences and analogies: when the Fox family, and

S. B. Britain had for themselves and for others proved the possibilities of demonstration, and of the trance condition; when Horace Greeley and Judge Edmonds had given the matter their personal consideration and affirmation, and the scores of other men and women of well-known probity and capacity of judgment, had given their countenance and support, to the matter, Spiritualism may be said to have gathered its might together, and borne, before its heaving breast the paltry opposition of its foes. Throughout all civilized lands the tide has swept, and compelled the notice of the scientific world, who as a mass agree to deny it, or to explain it away, by hypotheses more incredible than that itself, although as individuals, they deem it worthy of further consideration, while not a few have openly expressed their conviction as to its genuineness.

Thucydides has informed us that during the great plague at Athens, myriads of spectres invaded the city. While Pliny reports that the sounds of clashing arms and braying trumpets were heard in the sky, BEFORE the war of the Romans against the Cimbrians; and years after the battle of Marathon, the turmoil and strife of war, the shock of battle and the cries of steeds were often heard echoing over the peaceful field.

That this is so is plentifully evident, when colliers see phantom presentiments of long-passed catastrophes, or else, on-coming ones, in the sullen, gas-laden air of the mines; when ghosts of headless men will stand in the air-ways, or deserted headings, and mutely warn of dangers threatening; when the boom of past explosions, and the crash of former "falls" reverberate in the echoing galleries, while moans, screams, and cries make the air hideous with their noise. Relics of the past, solid or febrile, retain the impressions wrought upon them by the individuals and conditions by which they were used, or surrounded. Sensitives have been able to

declare the origin of articles that have been transported thousands of miles, and moreover give a detailed account of the place, locality, or building from whence they came, even if the lapse of many years should make the performance more incredible. Fragments from the Pyramids, of Egyptian coffins, the sere cloths of mummies, baked bricks, etc., from the land of the Pharaohs, and elsewhere, over all the world—pieces of pine, bamboo, Nile mud, or Nevada quartz, have brought up before the medium's mind vivid impressions of the scenes and the peoples of past ages. Diseases have been diagnosed from fragments of wearing apparel—histories have been revealed by the touch of manuscripts—long-forgotten friends have been recalled by morsels of faded letters, and a multitude of instances furnished of the undying registration of the past upon unconscious matter.

This being so, cannot the air retain the impressions made upon it by the vibrations of sight and sound waves of the long ago? May it not, like the diaphragm of a phonograph, retain the graded records of elapsing time, and when the sensations of a man are sufficiently acute, repeat to his consciousness the cause of its impressions? Thus naught is lost; Nature is a storehouse for the records of life, and he who "seeks may find" therein, the treasured histories of nations long forgotten. We think not a thought, but it is recorded there; we speak no word—we do no deed, but can rise up, against us or for us, in that day when man gravitates to his proper sphere under the unerring judgment of Divine Law.

At the Spiritualist's conference of 1857, New York, a gentleman of Norwich, by the name of Smith, related instances of the methods by which Spirits manifested themselves among them! Identification by mannerisms, gestures, and the mimicry of death-bed scenes; and also by reproducing *fac-similes* of the signatures of deceased persons.

We remember an instance where these remarkable means

were resorted to, for the purpose of establishing an identity. It was in the early spring '87—J. Croft the medium. He clairvoyantly saw the Spirit of a child with a gentleman present, and after trying for some time in vain to obtain an acknowledgment from the party in question, he delineated the death-bed scene, and acted the dying actions of the sufferer, even to its final act of laying its head against the father's shoulder: so vividly was all this portrayed that the reluctant man was seen to weep, and his voice faltered as he testified to the realistic character of the scene, and his complete satisfaction as to the proved identity, and he furthermore declared that he was convinced that his child had demonstrated its continued existence. Are not such instances as these, sufficient to refute the accusations of fraud that are daily brought against the fair names of these agents of the Unseen World?

You may attribute this wondrous power to psychology, or hypnotic suggestion, or even thought-reading, but your objections will not cover the facts of the cases: as well argue that the mesmerised subject could turn upon his "master," and suggest, that he only imagines that he has the subject under control. Who does the imagining? Is it the medium? then his imagination is singularly apt in illustrating facts! Is it the person to whom the description is given? then the medium has marvellous gifts in describing that imagined form and scene! But what of a case where neither medium nor the individual in question knows, and consequently cannot imagine? For imagination it based upon knowledge. Can imagination picture persons and places quite beyond the knowledge of the parties concerned? If so, Imagination is Clairvoyance: especially when subsequent inquiry verifies the facts adduced.

Do both the medium and his hearer imagine the same

* See notes O. and R., Appendix II.

thing? then both are clairvoyant, and the one corroborates the other. Does one imagine and the other read that imagination? then the soul demonstrates powers that prove that the external senses and powers of expression, are not needed in the Spirit realm. Which ever way you may look at the facts, they demonstrate transcendant, but at the same time, strictly natural powers that only require proper development to be available for all the necessities of human beings. Imagination is the eye of the soul, it is said; and truly it *is the eye and the light that eye perceives.*

If the memory can project on the aural surroundings, or delineate in thought pictures, scenes of past events, the picture must radiate light, or vibratory force of some kind. That is the *light* of imagination. If the clairvoyant has a sense, or visual organ that can register the sensation or receive the vibrations upon a retina of some sort, that organ is the *eye* of the soul, for it is not the *eye* known to physiology, of that we may be certain.

If on the other hand the Spirit of the child or other personality described, is really there, and by means afforded only to Spirits creates an objective picture of the scenes described; or if the Spirit, itself unseen, projects a mental picture of the same, which the medium perceives, and describes it proves the activity and personal presence of the Spirit somewhere in the realms of light. If the medium merely gets impressed upon his mind the picture, it predicates the Spirit's existence. Or if the Spirit controlling the sensitive itself depicts the scenes of its earth-life, if we are certain the medium does not know, it plainly proves that the Spirit was there.

Whether a Spirit is really seen in *propria persona* or whether it projects a picture of itself upon the aura, or thought-atmosphere of the sensitive the fact remains the same—the Spirit proves its presence there. Just as a picture

thrown upon a screen demonstrates the insertion of the lantern-slide, so the image of a Spirit on the consciousness of a medium, proves the presence or contiguity of the original.

"A little child shall lead them."—*Scripture.*

Children of tender years, as well as developed adults, became the mediums for the Angel world, and many marvelled like the doctors in the temple at Jerusalem, that a mere baby should be the means of demonstrating wisdom and power. Leading men whose hair was frosted with the winters of age, and their heads, rich storehouses of knowledge; well practised in observation, and the power of logical deduction; toned down from all danger of fanaticism or delusion, came to scoff or expose, and went away to pray. Through babes were revealed the things that the wise and prudent had longed for in vain.—See *P.* 79, Attwood's "Child of Gen. Bullard."

While these manifestations were taking place in America, France and Germany were also visited by the Spirit bands, and in the Church as well as out of it, miraculous events are recorded that well might overwhelm the unprepared mind, and cause the prudent to hesitate ere they credit. We have no desire to tread again the ground that has been so often paced, for this work is not a history of Spiritualism, but an attempted Interpretation of its wonders, and above all, an Indicator of those general lines upon which the harmonious study of the entire phenomena of life can be secured by the student.

It appears that it is to mesmerism as a practice of Science, that we owe the rise of Modern Spiritualism; for the Science proved that many possessed lucidity, and other phenomenal powers, *that*, brought into general practice, instead of being hidden from observation, created the wide

difference between the esoteric practice of mediumship in ancient days, and the exoteric practice of to-day. Mesmer, A. J. Davies, Reichenbach, Baron Dupotet, did their part in the initiatory work, and presently the Polter-ghiest and Spirit, took up the matter with interest, and through increased facilities, worked those wonders that make up the **phenomenal history of Spiritualism.**

Spirits assumed the places of the earthly mesmerists and outdid the latter in all the wonders they procured from the induced state of lucidity or somnambulism. The* levitations that once were claimed as being peculiar to estatics within the sacerdotal pale became very frequent, and protracted, without the pale. Instead of "*Virgin Mothers*," and "*Saints*" the lucidants beheld and described their own, and their hearers long-lost loved ones: the human healers were not only Curés and Abbés, but rough working men whose powers amazed themselves as much as it surprised and benefited others.

Truly it was a marvellous outpouring!

The Kings of earth, like Alexander of Russia, looked to the New Revelation for comfort when harassed, by the cares and responsibilities of State.

The law-makers and rulers, like Judge Edmonds, faced the storm of reproach and abuse, firm in the power of conviction.

Scientists like Reichenbach, Crookes Wallace, and Zollner proudly published the results of their experiments.

Literary men led by the spirited example of William Howitt, the Baronesses Kreidener and Vay, used trenchant pens in the vindication of the truth. While Slade and Home afforded the most competent minds ample opportunity for investigation, in the University of Leipzig and elsewhere.

The powers of the Spirit world were demonstrated in every direction—miners in German mines, and scientists in their schools; soldiers on the gory fields of America, and Europe, as well as the scholars of both lands received the evidence of Spirits returned. Spirits were everywhere in earth, and the caves thereof, in water, in fire, and in air—in temples and trade shops—in colleges and in cellars—in public and in private, in fact to quote the poet, “Millions of Spiritual creatures walk the earth.”

Howsoever crude may appear the earlier revelations of the seance room, howsoever inapt the Spirits may seem in the rôle of teachers, howsoever ridiculous their table tilting may appear to our preconceived notions as to what a “Spirit” is, yet these humble methods and these inconsiderate means were the rudimentary stages of the most sublime Science of the ages.

Spirits have to use the appliances readiest to hand, for they cannot always command material substances: they frequently have to call in the aid of earth-bound Spirits and elementals in order to establish the means of communication, and thus they rap upon, or tilt the mesmerised table or other insensate objects, and animate them for a while with a life that seems their own.

No better sermon upon Immortality could possibly have been preached, than those tiny raps at Tiverton, Devonshire, or Hydesville, New York: eighteen centuries of sermons and books could not *demonstrate* the life beyond the grave; the position of Christian Divines was that of apology for, rather than certainty of, the doctrine of eternal life.

Haunted houses have always afforded to the writers of fiction a fruitful source of revenue, and few perhaps who have read their lucubrations have ever paused to consider, what the facts revealed (for many of these narratives are records of facts woven into the fabric of romance) may imply in

regard to the future state of man. The terrible experiences of Spirits themselves in that condition we have termed earth-bound, are such that enable us to realise how stories of devils' revels, and the horrors of pandemonium, are but relations of sights seen, and sounds heard by many people, in the days before Spiritualism afforded the proper means of exercising, or uplifting the so-called evil Spirits that possessed both men and places.

The ghostly revels that are depicted in the famous legend of Tam O' Shanter, and in the folk-lore of every people, are, perhaps more, than the author of those legends imagine, true pictures of the orgies and revels of earth-bound and second-sphere Spirits. We learn that these Spirits in bands of great numbers frequent the scenes of former excesses, and gamble, and prank, and play games of every description. In one case within our own memory, a party of Spirits were seen playing quoits on the site of some old ironworks, where they had evidently worked and played quoits in their lifetime. The puritans of the Cromwellian times, and the grim covenanters and conventiclors, of the age of rebellion against a degraded Church—the gay and thoughtless courtier, the debauched libertine, and the painted courtesan, may alike, through the earthiness of their passions and prejudices, throng the haunts of their former lives. We have heard of preachers and members, still gathering in chapels long since ruined—of actors still enacting the rôlés of their former triumphs, and clowns still revelling in noisy mirth, clad in their garb of motley: of drunkards sitting on through long years in the corners of busy taprooms, luring on the frequenters of the place to their ruin: * of clergymen in surplices yet occupying their rostrums, and reciting collects to

* See "Invisibility made Visible, and the Visible made Invisible," published 15 Southampton Row, London.

a visionary congregation, and at times the congregation too was there.

And here we might have a word about the revival meetings which have been and are so prevalent among Methodist peoples. We read of the manifestations of ecstasy or influence among the Quakers, Shakers, Irvingites, etc., but it must not be supposed that the phenomena is peculiar to those bodies.

The History of Methodism is itself full of such revivals, and the annals of Whitfield and Wesley will well repay the pains of the reader should he feel constrained to search them. In the time just preceding the cholera of 1849 the scenes that were witnessed in Wales, among the Methodist bodies were akin to those cited by Mrs. Britten under the head of the Irish revivals.—See *Nineteenth Century Miracles*. Hundred of people cried and prayed themselves, and others, into states approximating to delirium, and the old songs were sung with all that extraordinary fervour which distinguish the revival periods from the others.

Come poor sinner and believe on the Saviour
And be saved from the fire! on that great Day
You'll see the dead arising, arising, arising
You'll see the dead arising, on that great Day.

Such were the style of hymns most stirring and popular, and such was the emphasis and gusto with which they were sung, that lookers on, at first passive if not indifferent, were constrained to fall upon their knees and cry for pardon and blessing. Chapels were far too small for the crowds that thronged to meetings, so they had recourse to the open air, where spaces were available; and there the meetings were prolonged for hours. In more recent times there have been recurrences of these revival epidemics, spreading over many counties: and plenty of more purely local ones, where the

advent of a revival preacher, caused the total of membership in the chapels to rapidly increase.

The coming of Sankey and Moody to England, and their tours throughout the country had a far reaching influence among religious communities: invitations were issued by one body of chapel officials to all the others in the towns, to call a general combined effort for the purpose of a Spiritual awakening; each chapel would have an entire week's services in turn, and the whole of the members of the chapels in the league were pledged to attend prayer meetings, both at cottage and chapel: class meetings; love-feasts; open-air gatherings became the order of the day. Special Evangelists were trained and set to work by Sectary Conferences; they would engage halls or the largest chapels; send out invitations or placard the hoardings with invitations to "all who loved the Lord," and they had the gratification of seeing large numbers of penitents and converts almost nightly, and a large increase to the church-roll as the nett results. In the formula of the times, "Many were added unto the Lord."

Besides all this the more active preachers and ministers were, and are, in the habit of calling for after-service prayer-meetings, where very frequently the "power" was felt, and as a result the ruling body in committee would propose and announce a week's special services, which nearly always succeeded in bringing the "backsliders" and the "luke-warm" ones into the fold and warmth again.

This is really the history of Methodism—periods of coolness and periods of warmth: revivals periodically stirring up the zeal of the church, and then as regularly, periods of apathy would follow. But all this they claim is the work of the Holy Ghost—the power of God to stir the souls of men, and therefore can have nothing to do with Spiritualism—that work of the devil—as they termed it.

Friend! if it be the work of a Ghost at all, may it not

be the work of hundreds of Ghosts, who are aiming methodically and collectively to make mankind better, and stir them up to a desire after Holy Things?

If a ghost can make you pray to be a better man—if he prompt you to sing hymns and shout “Hallelujah!”—if he prompt you to consider your wrong doings and your utter disregard for Spiritual obligations, and desire to fit yourself for the life to come—if he deepen your convictions as to the reality of man’s immortality, and strengthen the basis of your heavenly hopes, could he not go further, and allow you just a glimpse into the glory land—just a peep at your loved ones who have gone before, and by such means demonstrate to your consciousness that which before was only a hope? If so—and it had been done in the past,—then the Ghosts of the so-called dead, are only doing on a larger scale what the alleged Holy Ghost has always been said to be doing.

The excitement and influence of the revivalists—the Spirit-movings of the Quakers—the tremblings of the Shakers*—the lights—cloven tongues of fire—the gift of tongues—the mighty rushing wind-sounds of the day of Pentecost: the upliftment and being-carried-up-in-the-Spirit of the apostles: the materialized resurrection of the supposed dead: the visions and extacies of the saints: the warnings-in-a-dream: the handwriting on the wall: the visions of the host of heaven on the mountains; *all these*, have become the lavishly spread blessings, to which the Spiritualists lay claim, and which they can prove if the testimony of thousands of eye-witnesses can *prove anything*.

To man has been vouchsafed much Spiritual experience, but he has not always been able to discriminate between the general and the particular. He has seen Spirits in all

* See Jencken’s letter, *Nineteenth Century Miracles*, P. 145.

ages but to him they were Spirit—a Spirit in fact, and not, as they really were in our opinion, many different Spirits.

The Pneumatology of the Bible is general, not specific, in its character. It enters not upon the mode, nor the conditions, under which the denizens of another sphere may become agents to modify the character or influence the destiny of mankind. It leaves man to find his way along that interesting "Narrow Path," by the light of analogy. See "Footfalls on the boundary of another World." Page 376.

In the Bible, they are spoken of as man or men, who visited the patriarchs, and it has always been assumed that they were angels: that ONE who broke Jacob's thigh is supposed to have been a pre-human Christ: the ONE who spoke to Moses or to the prophets, and whom the former partly saw, is supposed to be Jehovah. But the inference is at least reasonable, that they were the Spirits of once-human beings, who manifested all the varieties of individuality, such as we are familiar with to-day. The terms *man*, *men*, *angels*, *God*, and *Jehovah*, are generic and NOT particular, and hence, even as we say *Spirits* to-day, the terms very probably meant, or at least implied, various personalities. The contrary statements attributed to Jehovah, the varied characteristics displayed by the personage bearing that appellation, have not only been a fruitful source of the atheist's cavil, but is a proof that they could not have been expressed by one person, even supposing it to have been a resurrected human, and leaving the Infinite Mind out of it altogether. These contradictory quotations have been gone into so often, that we feel sure our readers would not thank us to repeat them, even if we were so inclined—which we are not—and therefore we leave it to those, whose hobby it is to discuss and argue over such matters.

All we want to prove is, that the influences people have felt, and do feel at religious services—all the angels

and Spirits that they have seen or heard, *are* human Spirits, *not* necessarily *evil*, if *ignorant*; and that if they *are*, they are only of *the same type as their entertainers*. In other words, if you are good—good Spirits will respond to, and sympathise with you; but if you are bad, do not be surprised if they are bad. They only reflect your own Spiritual condition.

True, so-called evil—but really undeveloped—Spirits are permitted to visit even the best among us, but it is *always* for the purpose of our doing *them* some good, and no good man need fear them.

If the “conscience is, like a sea at rest,” as Tennyson puts it, the shadow of the “evil” Spirit reflected therein, stirs up no feelings of alarm, but we are enabled to pray for them, and give them that impetus heavenward that the prayers of a good man always afford. Hundred of people are conscious that some unperceived powers prompt, or restrain them in their daily actions, giving an impression here, a suggestion there—a whisper—a feeling—a vision—but they seldom think that these are the doings of the ministering angel Spirits that hover around us.

This then was the national preparation for the advent of Modern Spiritualism: what people had experienced in some general way, and had been in the habit of attributing to Spirit in the generic sense, without being able to discriminate, now transpired to be analogous to, and in every way identical with, the Spirit influence of Spiritualism, but WITH powers of discrimination. Now taking the period of the world’s history at the Biblical chronological valuation, viz. five thousand nine hundred and thirty-seven years, and deducting from that five thousand five of the faces of a cyclic sextile—according to our calculations we obtain nine hundred and thirty-seven years. Now we believe that the faces of five thousand years were marked by a knowledge of Spirit influence, but minus the power of discrimination. That is, people were in

possession of the sixth sense, that is, called clairvoyance, or what perhaps ought to be called an amplification of the material senses: for there is clairaudience and clairvoyance, besides a power to FEEL, SMELL, and TASTE Spiritual emanations.

But they were unaccompanied by the faculty of distinguishing the difference between Spirits. Hence all the ghostly visitants were vaguely angels, saints, etc., but never known to be (as we can now learn,) our own loved ones. True, the Witch of Endor brought up Saul, and true that the disciples saw Christ with Moses and Elias, but the deponent sayeth not how the latter were identified. Still they were the exceptions and not the rule. With the end of the Saxon rule, there was the founding of the Ancient British Church, distinct from the Papal Church, which levied taxes upon the British Christians in the reign of Ina, King of Wessex, 727. The Danes, being more in touch with the ancient Druidic Religion, founded a Christianity which was compounded of the Scandinavian, the Druidic mythology, and the Christian theories. This ancient* Church is perpetuated even to-day in all its ascetic simplicity and force in the Abbey of Llanthony, near Abergavenny, where Father Ignatius charms and instructs his people with that sweet singing and effective preaching of his.

About nine hundred and fifty years ago, we say this revivification of the ancient religion was established—Odin became our Heavenly Father, and the singular mystic Church began to work for the outpouring of modern times. Since then, up to the present time, the power to distinguish Spirits, and to devise means for an intelligent communion with them, has been accumulating until fifty-four years ago, the Rochester knocking inaugurated the New Dispensation.

* See Note T. on Culdees. Appendix II.

Before 900 A.D. the Spirits were always Angels—Fallen, or Celestial—but since then they have been found to be mortals, who having passed into the next sphere, either would not or could not refrain from haunting earth, because, doing their continued life-work *as they had sown*.

Volumes of folklore, of German, Scotch, Irish, Welsh, and English origin, not to speak of other countries, teem with tales of wehr-wolk—doppel-ganger—polter-geist: hob-goblin, fairy, elf, pucks, sprites; myods, nymphs, sirens, salamanders, etc., and the student would do well to look these up, in order to be satisfied that what we say is true.

The advent of the American mediums in England, gave opportunity to the curious to ascertain the cause of all the ghostly visitations and stories of elves and demons, and they speedily found that a perfectly natural basis could be discovered for all the phenomena.

Spirit-meetings became the rage, persons of highest rank and lowliest position, went in for investigation. The pages of Peebles, Howitt, Britten, and others are fairly crammed with reports of the proceedings of those days.

From Tiverton in Devonshire—the mansion in Hatton Gardens, London—Monk Wearmouth and other places, where involuntary mediumship had produced such marked results, the *Cause* under the ministry of professional mediums, spread rapidly all over the kingdom.

Mrs. Haydn, Miss E. F. Jay, D. D. Home, Mrs. Hall, Rollin, Squire, Mrs. Newton, The Davenports, Mrs. Guppy, David Duguid, Mrs. Everitt, Mrs. Britten, J. M. Peebles, Mrs. Taphan, C. Foster, Morse, Slade, Eglinton, all followed each other in rapid succession, until all England was rife with Spiritualism.

The provinces became affected—Cardiff sent Spriggs to Australia. Home, Glade and Eglinton visited every European capital: Holland, India, China, and other countries took it

up, so that to-day, the Spiritualists acknowledged are twenty millions, and the unacknowledged a great many more.

Persons nurtured in the Church or Chapel, devout and sincere believers, and participators in Theological tenets and the Sacraments, were impelled to ascertain for themselves if this New Revelation were true. Conscious of the Divine Power within, that calm peace of God which passeth all understanding, they had often *felt* the guidance of Unseen Ones, and they naturally felt that if this thing were of God, they ought to know it, and share it, and work for it. While thousands held back constrained by fear and narrow bigotry, the few eager souls, fearless of the opinions of the many, sought for themselves the Revelations of the Unseen, and although at first, finding many obstacles in the way of their full acceptance of the New Truths, yet persevered in prayer and confidence in the Divine Hand that was leading them.

When they found that the Spirit's teaching upset their cherished faiths, they prayed for light upon the matter, and "there was light!"

The idea that Christ is the sole essential, and the sole hope of Salvation, has made more people afraid of investigation than anything else. For Scripture had declared that "Any who deny that Christ is the *only* Son of God, is of the devil." This the Spirits did, and therefore could be of nothing but Satanic origin.

This battle has been fought and won, we are glad to say, by thousands of noble minds who had the courage to follow where reason and convictions led them.

They found that Christ was a Divine emanation—a Divine principle *and not a man*—principle that had to be personified, like we personify wisdom, justice, and love, because the minds of the masses cannot comprehend abstract things. They found that to a man named Jesus, this dynastic title had been applied, and the ignorance and exaggeration

of men had confounded the two and *substituted the principle for the symbol*. The Spiritual principle, Christ, they Reverenced still, better than ever before, for it was unattended with the incongruities that attached to the God-and-man Jesus Christ. The myths and dogmas of the ages resolved themselves into intelligible facts, the crystals of unsolved mysteries and doubts were dissolved in the fluids of intellectual light. The incompatibilities between Revelation and science which human reason declined to ignore, and therefore could not accept the dogmas of the Church until these were properly explained, were made intelligible in the light that Spiritualism shed. The Immaculate Conception—the birth of a god-man by a woman, without a human father—a resurrection after burial, and other dogmas of the sort, became easy to understand when we learned that the birth was that of a human child, begotten of a human mother, but overshadowed by, and infused with, the Divine Emanation of a Holy Ghost. That Jesus was thus named *the Christ*, just as Julius was named *the Caesar*. The conception under such circumstances was free from lust and therefore immaculate, for the priests of Melchizedec must be of pure and faultless origin. If fathers and mothers intelligently follow our meaning, they will know that there is a proper time and a pure motive for every act of our beings, functional as well as volitional, and our progeny would be far less faulty and frail if we observed the times and seasons, and restrained our lust and appetites at all other times.

Volumes could be written upon this theme, but here we must content ourselves with merely touching upon it.

As for the resurrection in tangible body, that apparent anomaly is explained by the theory of materialization.

Thus doubts are cleared, stumbling-blocks are removed—faith finds a substratum of fact upon which to rest, and knowledge conferred upon the illumined soul, marks out no

uncertain path of progress, and hundreds of Spirit Voices call upon us to persevere, and promise to meet us at the
PORTALS OF THE DAWN!

Glimpse viii.

"O Thou who existest from eternity! Thy light melts the understanding!
Science is like blinding desert-sand on the road to thy perfection! The town of
literature is a mere hamlet compared with the world of knowledge."

Paraphrase of Scriptures.

SECTION I.

"I celebrate the thought of a Beneficent Father, and the Sovereign Mother, from whom have proceeded all creatures, their Offspring, sharing their Immortality."

Hindu Scriptures.

The Virgin Mary a type of Matter.



n all systems of Mythology or Theogony the earth has been typified as a beautiful woman—a vernal virgin—through whom the Supreme Deity has unfolded His creations.

The earth's names are manifold, she has been called Terra, Vishnu, Isis, Rhea, Morwyn (in Welsh) Mara, and Mary.

The offspring resulting from the union of Heaven with earth (Coelus with Terra) was Saturn: of Osiris and Isis—Horus, who is *the Sun*. Saturn's scythe may represent one half of the Sun's orbit (apparent) around the Earth, for the solstitial periods are very marked flights of time. Our old friend Father Time is a modernised Saturn, for both are represented with scythes,

and both hold a similar relation between Heaven and Earth, Time does not "breathe on the fadeless bloom" of Heaven, but does very much so on earth, for our ancient edifices like fossilized institutions are every year evincing symptoms of decay.

Under the Divine influx y-Forwn (the maiden) brought forth Hu Gadarn (the Sun), the Bardic record tells us, and from the Egyptians we learn that Isis brought forth Horus. This birth of the Solar god takes place daily; "from the womb of earth the Sun god springs" every morning, for he apparently rises out of the earth at the distant horizon; and it also takes place every year when from the dark cave of the solstice at the 25th. of December he begins anew to rise, gradually increasing the arc of his altitude of ascension until he reaches his highest point in midsummer, half way to this point he crosses the equator—he is *on the cross*—about the 21st. March. These dates are very singular, seeing that they correspond to the dates of the birth (25th. December), crucifixion (21st. March), Good Friday, and Ascension, (Mid-summer) of Jesus Christ. Is Christ a personified Sun, or is *The Sun*, a perpetual type of Christ? Now with regard to the Sun, it could with truth, appreciable even to the most material mind, be asserted that an Immaculate Conception here takes place, for the earth, after all her fruition, is a perennial virgin.

The earth, good mother nature, is the representative of matter, into which the Spirit descends, as force or dynamic energy, and the offspring of Earth flourish all around us, affording plenty of evidence that she is fruitful and like a good mother, replenisheth all her offspring, for in her "all the families of the earth are blest."

This is exactly what was said concerning Mary at the Annunciation, and we therefore claim that the Virgin and the Earth, are co-types of energised matter.

Horus, the Son of Isis, comes, as the poet declares,

"On the wings of morn,
To light the vales of darkness with his beam!"

The glorious Sun comes at dawn to chase away the darkness with his beam—he tinges first the mountain tops and then the valley slopes—he kisses away the dews of morning—he spreads the fragrant flower cups, who lift themselves to meet his loving kisses—he distils the vapours of the lakes, and the air with kindly alchemy crystalizes them into dew—and then, when his daily task is done, he sinks into the sanguine west as a warrior bathed in purple blood.

He rises from the obscure caverns of the solstice, and from the cold embraces of the winter gods, he woos the snow-drops, the primrose, the crocus, and the daffodil—he bids the trees and bushes assume their vernal garb, and dots the dingles with the catkin—he calls the tiny spears of grass to clothe the fields in brighter hue—he charms the timid flower, and bids her unfold her loveliness—he brings the blushes to the cheeks of fragrant fruits, and fills the golden ears of corn: he calls the dead to life—the feeble to strength—the barren to fruitfulness: he is the light of the world: he bestows the riches of the harvest: he walks upon the sea, sending o'er the trackless waters the foot-marks of his glory, and in a thousand ways is he the Visible Redeemer and Saviour whose advent is anxiously looked for and rapturously greeted by all who love light and truth. Ye fanatics who rave about your second advents, look at the daily and yearly advent of the sun—thank God for the blessings ye see, for the light of the world which is daily visible—that is a visible type of the invisible Creator—that even the materialist can observe and appreciate, and cease your wrangling upon obscure texts, about a Messiah who does not appear—devote your talents and your time to the

social, moral, and Spiritual uplifting and enlightenment of the race—exalt the future races into the ideal types of man as he ought to be, and *then* your millenium will dawn; *then* shall the Sun of Man come in His glory, and every eye shall see Him; *then* will the lion become as the lamb, and the era of GOD-HUMANITY be reached. Do this, and then, when the Divine emanation again ushers a priest of the order of Melchizedec upon the scene of the world's history, you will better be able to understand him, you will receive him with universal acclamation, he will be able to come unto his own, and they will not deny him; all the world like wise virgins shall have oil in their lamps, and there will be no recurrence of an universal rejection, and a tragedy culminating on Calvary, but a race of coming men prepared to receive their elder brother, shall go out to meet him with music.

This is the era of Human Emancipation. Like slaves loaded with chains are human beings loaded with the fetters of usages and customs. In social life, the evils of the extremes are everywhere apparent. On the one hand millions of people who have bare enough to eat, and scant enough to wear: toiling on, year in, year out, for their entire lifetimes, to be re-paid by a scanty pittance doled out with niggard hand: hard grasping, meanness, coveting, wealth and luxury grinds the poor worker in sweating shops, or ill-ventilated rooms, taking advantage of every petty subterfuge to obtain the labour cheaply: law-instituted relief boards, eaten up by their excessive officialism, and swamping their revenues by ill-conducted methods: paupers buried with no more tenderness than would be vouchsafed to dogs: helpless aged persons compelled to exist on twopence halfpenny a day, and this after a life spent in honest endeavour to pay their way and rear a family of workers: painters wooing art for less than a dustman earns: poets and authors writhing in

mental agony and physical attenuation unable to keep body and soul together by the proceeds of their inspiration: seamstresses toiling thro' twenty hours of their weary days for the price of a four pound loaf; and the thousand and one abhorrent evils that are considered necessary in this enlightened age! On the other hand, unscrupulous men who hold their millions with miserly clutch, never giving to charities because the trust is abused, and never to private needy ones because some have been undeserving! Do *they* deserve -those millionaires- the wealth that want of scruple and dearth of conscience has brought them?

Do they never abuse their gifts, by glutting their own appetites and toying with costly baubles. And yet they expect the worker to live on a pound or less per week, to deny themselves of every thing the worker may have deemed a luxury, or the ability to *save a competency against old age?*

And the wealthy landowners who have never toiled, what of them? Can they make some excuse for the glaring anomalies of the day? No! as a class they are hedged in by conventionalities and creeds that do not permit them to consider the evils that lie around them; they close their senses to the sights and sounds that are near them, and act in every respect as if common or vulgar things were far beneath their notice. Their breeding and culture prohibits their notice of mere mundane matters; they leave to their stewards and agents the detail of their affairs, only caring that their revenues are replenishing their coffers. The common people may die for aught they care, so that enough survive to attend to their comforts.

Vice raises a flaunting flag right in the halls of Society, her victims throng the streets a prey to bitter persecution and lawless violence, while the undoer sits at the haughty granddame's side asking for the brilliant

daughter's hand, and it is not withheld. The law permits a heinous sin, and brands the victim, and not the sinner: women themselves smile at the faults of defilers, and shudderingly draw aside their skirts, lest they touch the defiled: they keep their seamstresses and tradespeople waiting in sore need, for the prices of their labour, or their goods, and squander it in trifles for the gratification of vanity: they rear their daughters as automatons, and sacrifice them at the altars of avarice: they dower them with gold, and relinquish them to vampires, and so the world moves on, evil on every hand, that, were it not for the ministry of angels, would plunge poor frail humanity into a hopeless abyss.

In these terrible social conditions, in such anomalies of law, with such examples before them, pure humanity in the Nineteenth Century was struggling along. Here and there throughout the mass there were minds who longed for better things: the simple chapel goer who in his dim but steadfast light, denied himself the indulgences of the many, that he might please his Lord, who tried in his way to tread the narrow way that terminated in glory, and who at his prayer-meeting, or society-class spoke, of his faith, and hopes, and fears—his trials and temptations, and cried as he prayed for Divine blessings.

God bless those humble folks who try to do, by prayer and example, their best in a bad world!

And there were the more formal devotees at Church, who early and late attended matin or vesper, recited their collects and prayers, and in the dim light of choir or cloister bent their knees and bowed their heads, in devout and sincere desire to win the blessing of the Most High.

To these and those a good many of us owe the foundation of our religious characters, and though we have gone away somewhat from the formal groove of our Spiritual fathers and teachers, we have *not* gone away from the love of all

things good, but preserve our personal peace with God, and only desire with our enlarged perceptions to more fully labour for the ultimate common good.

Many of us have fought the good fight in the church and out of it, and we strive in prayerful confidence, and in conscious enjoyment of the company of the Angel Host, to do our utmost to enlighten others, and to help them to the same paths by which we ourselves hope to ascend. We disclaim all desire of personal aggrandizement, but launch our barque upon the literary sea, in hope that it shall bear upon its bosom some storm-tossed souls into the harbour of *certainty*.

What purer motive can impel a human being to develop his higher powers, than a desire thereby to be enabled to assist others?

Do we suffer through our selfishness? Let us deny ourselves for the benefit of others!

Do we suffer through our passions? Let us turn them into the channels of sympathy and disinterested exertion for the good of all!

Do we suffer because of frailty? Let us ask God and His Angels for strength to endure, and stand firm upon the good.

Are we apt to judge harshly? Let us go among the outcasts of earth, and learn the causes of their perversion, and we will probably find that were we in the same straits we should sin worse than they. Be ready therefore to lend a kindly hand and speak a sympathetic word, and do all you can to counteract the evil!

Are we apt to disregard the calls of Conscience? Let us take heed, and that sweet small voice shall lead us into paths of Duty and Peace!

The Intellect of Man has overcome the initial difficulties of his career, and to-day he is able to manipulate forces that

centuries back caused him extreme trepidation. We have no need, to tell the oft told tale, of the triumph of the Intellect in the realm of Invention. The discovery of methods by which water, and steam, and gas, and air, and finally electricity, could be brought into the service of man—the Sciences of hydraulics, thermics, dynamics, pneumatics, and electro-dynamics, all potent factors in the work of emancipation—have revolutionised the conditions of society, but unhappily, the few only have yet shared the benefits bestowed by those means, while the masses still struggle in the fight for bread.

By the practical application of the Mental Sciences, Phrenology, and Mesmerism, man has obtained valuable information as to his powers, which must produce appreciable results in the near future, and finally the day will come when Psychology shall be added to its sister sciences, and enter the curriculum of the schools. Already are large sums being devoted to this fascinating study, which probably will soon exceed in importance all others, for IT is the root and basis of all other sciences, and will complete and crown all the mental efforts of man in that noble study. "Know thyself!" Thus will Spirit triumph over matter in the mental realm, and this will be but a foretaste of that higher conquest the complete triumph over self.

SECTION II.

Matter Impregnated by Spirit.

If cattle be allowed to feed on the mountain it looks bare; shall we therefore say that barrenness is natural to the mountain?

When the lower passions are let loose they eat down the nobler growths in the heart of man; shall we therefore say there are no such feelings? under the quiet peaceful atmosphere of mornings and evenings, the shoots that have been browsed, tend to grow again."

Chinese Scriptures.

MATTER is frequently typified by an egg, the mundane egg, is the earth, before the Spirit of God moved upon the face of the waters, and in our celebration of Easter-tide the egg real, and the egg artificial, figure largely. Why should this be so you ask? Because at Easter the sun is said to brood over the world, sitting or overlying upon the equator, so that his genial warmth may cause the embryo to swell and grow, and the earth-egg have issue of the fruits of summer. If you present a person with an egg, it is a token that you wish him prosperity and plenty—success in business or in any enterprise—fruitful marriage, a harvest abundant, and it is very highly valued by the receiver.

As the egg contains within itself all the potentialities of future life, so matter contains within itself every element

and form of existence, and it only wants impregnating heat to cause it to expand, and unfold from its wondrous stores the manifold forms that Science describes for us. Thus Virgin Nature, in its very essence, by the fructifying influence of the solar heat, or the forces by which the Master Mind works those amazing changes and developments with which we are familiar, is aptly symbolised by the egg. The Jewish sacred year begins at Pasach, or as the Welsh call it Paog, and the egg with them still more fully symbolises Nature, for at the 21st. of March (Easter) the year is newly born—the egg is newly laid—the egg is a peace offering to the Virgin Mother Mary now, as it formerly was to the goddess, Ceres. Thus matter from being a merely inert mass, becomes instinct with life—new processes, and new unfoldments take place, the simple develops into the complex—the one-celled organism, differentiates into the many-celled—the monad finally becomes man.

Thus far the change is a distinct triumph for the Spirit, but does the triumph end there? Shall not victorious Spirit follow up his conquests, and in the ultimate, work as great a change in post-mundane man, as that which has been wrought upon this stage of existence?

Shall not the successive steps from the undeveloped Spirit-man to the loftiest Seraph, be as marked by victory as the earth's achievements?

How sad is the state of man when ushered off this mortal sphere. He enters there with, perhaps, the craving for drink branded upon his very consciousness: he sighs in vain for the cup, and only those who have suffered from the after effects of debauchery can imagine his sufferings. Perhaps his vice was usury, or miserliness; here he brings not his gold, and he sits mumbling in the dark places, drawn near the place where his wealth is hoarded, but he may not grasp it. These, and such as these, it is that after discovering their

power over sensitive mortals, haunt places of sin, or the scenes of crime, and obsess the luckless wights that happen to fall under their baneful influence. These are the *devils* that possess people, and make them rend themselves in demoniac frenzy—they are but poor misguided human beings for whom we ought to pray, and try by every available means to assist, out of their abject or malicious misery.

The mass of people, even in this day, live in utter disregard of their mental—much less Spiritual development—they work, and eat, and drink—they indulge in passions and they die, utterly unprepared for the Spiritual world into which they enter—they are entirely ignorant of its laws, its methods, and its conditions, and like an unsophisticated country-man in the heart of a great city, is a prey to all sorts of impositions on the part of the city sharps. Alas! that such as these should enter there! But what can be expected, when murderers by *human laws* are sent there unrepentant? Vice dies in the streets or in the prison cells—falsely accused innocence cherishes engendered hate—the scum of the populace, and the haggard poor, alike fall under the sickle of the Grim Angel—and they daily enter the lower sphere taking their vices and their sins with them. They consciously revel in wrong-doing some of these Spirits, and make the unsophisticated ones their catspaws in mischief, and their butts in lawless malice. They resist with all the dogged obstinacy of persistent vice, the efforts of the angels to restore them to their lost estate. They live for years, even for centuries of earth's time, infesting the scenes of their lawless career, impressing their boon companions to revel in those sports that in the lower spheres of the Spirit world are analogous to the riotous sports of earth.

You oppose thro' your public journals, the landing of the lawless, the cripple, or the pauper upon your shore, but you send your malefactors to the Spirit world unprepared.

Can you do so without entailing upon yourselves and upon your fellows the fateful consequences? Read the disclosures of the Spirits themselves, listen to what the clairvoyants have to say? Look at your own lunatic asylums and your prisons, and ascertain how many are incarcerated therein because of the vices that *demons* prompt them to practise. Study the instances of mental aberration, of kleptomania, of suicide, and ascertain what proportion of these are the results of suggestions, and impression from the Unseen evil Spirits, and you will learn, with us, the absolute necessity on behalf of our common interests, to study Spirits more, and body less, and aid the Spirits, by law and example, to prepare humanity *now* for the future life. Study the law of control, compare it with your experiments in Hypnotism, and you will perceive the danger of evil "suggestion" and mesmeric influence, and when you apply your knowledge to the education of the rising generations, you will usher fewer *devils* into the Unseen World.

All these forces or powers are for the benefit of man *if rightly used*. You can improve a defective mental attribute in the human subject—you can modify an excessive development, you can restore that equilibrium to mind and body that the average man so much needs, by a judicious study and use of the sciences of Physiology and Phrenology combined with Hypnotism. You could make an idiot wise, a thief honest, a drunkard abstemious, and a bawd virtuous, if you knew how to use the advantages that God has given you, and they would afterwards maintain that honourable and chivalrous deportment unto all men and *women* that behoves them. From all THIS, then, the Spirit has got to rescue man, and it will be seen that the achievement is quite as vast as that which already has taken place in physical evolution. Yet we *know* that Spirit shall triumph until every human being, in flesh, or in the Spirit-body, shall exist in that

happy balance of character, function, and environment that is to distinguish the coming race.

Far above the realms of earth, and above all suns and planets, there is a sphere, the happy rendezvous of all intelligent existences, where there are gatherings of all nations and kindreds and tongues. The place that the author of the Book of Job had in view when he described the interview between God and Satan. In that drama the devil is an intelligent servant of God, commissioned to try the patriarch's faith.

Clairvoyants have described Spirits of fearful shape, appearing among the throng in the Spiritual Rendezvous. It appears that Spirits have been seen there of extremely varied proportions, some very minute but perfect in shape; others very large, in fact, monstrosities. The clairvoyants described them as "malignant looking Spirits with tails, who are no more responsible for their malformation than a flower is for its beauty."

Now Satan is invariably depicted with a tail, and clairvoyant Job may have seen him thus ornamented on the day when he attended the meeting of Spirits.

The tail seems to indicate that the Spirit belonged to a lower order of development than man, for although human science proves that there are traces in the human species* of a tail-like continuation of the vertebra, they place the period when the tail was possible, very far back in the remote periods of human development.

There may on some of the other planets, be such types of human-like tailed beings, and if so, the Spirits would very likely be in evidence at an universal gathering. They would probably be of a conscious order, if not low mental; or their mental capacities strictly limited to their own

* Note U, Appendix II.

sphere; but we have every reason to believe they *were* seen, and have been at various times by several clairvoyants described as Spirits, from the planet Saturn (♄) of cunning, keen, resentful Natures, slow, cold, and serpentine.

The *wehrwolf* of the German folk-lore was probably some half-human, half-animal looking Spirit, whose appearance justified the appellation.

The medium who described the above is a sensible man, manager in one of the leading manufacturing firms in a principal town, a man in morals irreproachable, an abstainer, and a good citizen. He is no weak-minded dolt, who in a sort of delirium raves about the fantastic creations of his own brain, but a calm practical rational thinker who has no object but to search for truth, and a desire to unflinchingly disclose what he has seen and knows to be true.

Besides these he also perceived very minute Spirits, he termed them concentrated essences, and their beauty concrete loveliness. Their penetrative power was simply marvellous, as also was their symmetry of form. There were no sexual organs visible, and he therefore concluded they were devoid of the sexual instinct. He could not tell from whence they came, but they claimed that their world was purer than ours, and made of the rarer and resuscitated particles of older worlds. This is in accord with what we have stated in respect to creations of new worlds, at points of magnetic nucleation. See page 321.

As we have observed, in this happy Rendezvous those Spirits meet together, from every world in space, drawn by Divine influx to hear what the wisest and loftiest of all the Spirits have to say, and it is observed that the differences that mark the lower types have wholly disappeared in the exalted ones.

Dæmons, elementals, progressive, and celestials meet here, and to them approach the archangels of the Super

Celestial Spheres to discourse to them concerning the laws of God and His eternal purposes.

And thence, even demoniac-looking tailed ones go, bearing commissions from their Divine Head, which all and each endeavour to fulfil according to their light. Like the High Priest in the Holy of Holies these visits are somewhat infrequent, judging by earth's chronology, but when they do occur the visible presence of the Shecinah appears to confirm the holiness of the convocation.

What John saw while at Patmos, can be seen to-day, for the eternal realm hath no variation, and not only in the respect of the rendezvous, but in the spheres of angelic ascension, can the gathering of all types of earth's children be constantly seen.

God the Father thro' the agency of pure Spirit—*i.e.* dynastic emanation or Divine force—is ever revealing Himself in man. *He is Incarnate in every good man or woman*—in every considerate deed, or kindly act. His Spirit is manifested in a variety of forms (Spirits) and their mission is to unfold and develop the powers of themselves individually and all the race collectively. His voice declares thro' Spirit to each individual interiorly, if we only listen to that eternal voice of Conscience, and all collectively by the ministration of Angels. "This is my beloved Son?" Holy "Ghosts" are people who having suffered and died in the long ago have come off more than conquerors, are ascending and descending the ladder of heaven, the glory-paths of Angels, and minister to the Spiritual needs of man. The Father, invisible origin of good—the Spirits, the agents of good, the Son, the visible recipient and dispenser of good, are all three *One* in that blessed true sense that One mind is therein expressed, One will performed.

Oh Father! to Thee we look for fruition in this our work. We have aimed to minister to minds diseased, and

souls in the thralldom of incompatibility, and bodies subject to crying evils. Thou on Thy Throne of the *Now Is*, can'st see what good will follow in time to man, and we pray that many will heed our imperfect teachings, and be led to seek for themselves the Sacred Verities. Upon the vast bosom of the Ocean of Thought we venture to launch one more addition to the fleet, and despite rude winds and seething billows, Thou wilt not let it be stranded on a barren shore, but will make it a vessel of blessings to needy souls. May Thy people read, and turn aside from prejudice and dogma to help in the glorious work of upliftment, may the partitions of division be removed, and once more an Universal Church, having no creed but the Discovery, Diffusion, and Application of Truth, reign supreme in the minds and hearts of men. Let now Thy blessing rest upon this work.—AMEN.

Glimpse ix.

"The only secret of his Power is Purity, as his only motive is Love."

Virgin of the World. P. 15.

SECTION ONE.

"And the Sons of God saw the daughters of men that they were fair."



WHEN the first conscious emanations of the Divine Mind—those Beings whom we have termed Atzeroth—standing as it were on the threshold of an unexplored immensity—saw the infinite qualities of matter lying before them, inert and undeveloped, they realised all the unwrought graces—the incredible gradations—the possibilities of combination that lay in the unworked resources of passive Nature, and gazed as a lover might in rapture, upon the unconscious graces of the mistress of his affections: he resolves to woo and win the priceless charms that grace his peerless lady—so the Sons of Light saw that the daughters of earth (Matter) were fair, and they went forth to husband their development.

This is the æsoteric solution of the text heading this chapter, and the results of the union were of so gigantic and stupendous a nature, that it has well been said, "There were giants in the earth in those days."

The union of force with the vehicle of force—Spirit and

matter—has had results that, all apparent as they are to Human Intelligence, cannot fail to strike with awe and amazement, the beholder of their infinite variety and harmonial relation.

When we come to think of the elements and compounds known to Science—eighty or even more: of the millions of worlds revolving in the heavens, comparatively few of which are known, or distinguished by signs and appellations: of the immense variety of strata singled out by geology, we are constrained to cry, “How wonderful are thy works, O God!”

We pause as we reflect upon the mighty avenues of thought opened to our minds.

We think of the ideal gods of the Greeks and Romans. Of Jupiter or Jove, the wielders of the thunderbolts: of Hercules, and his mighty labours, and we realise how extremely puny are our best mental efforts to grasp, much less to utter or pen, an idea of themes so sublime as these.

We think of the Beings to whom God spake, “Let us make man in *our* own image!” and we realise the fact, that if there were intelligent assistants in His creative work, they must have been Beings, made; not as man a “little lower than the angels,” but considerably above.

Not that we presume to gauge the potentiality of angelhood, but because the idea of limitation is hardly compatible in such a connection, with regard to the attributes of the Elohim.

Some distinction even finer than *this* is necessary, and thus we feel emboldened in our theme to speak of the three Supreme Orders, as the Adonai, Elohim, and Sephiroth.*

Deductively, we feel it impossible to speak of those Higher Beings: we shall only attempt it as regards the

* For names of Sephiroth see Figure A. Diagram II.

Sephiroth: we will look into and study the attributes which we *realise must* have belonged to them.

Authority they had, we have no doubt, the co-relation of the faculty of *Chokh*, which is identity with the Divine Mind.

Understanding and *Wisdom* enabled them to ably and wisely wield the rod and hold the rein over the unschooled forces of Nature.

Unswerving purpose *Severe* in its strict allegiance to the Divine plan: masterful *Power* in directing lines of force: *Mercy* in permitting *fall* to regain balance or equilibrium, and *Beauty* as the immediate result of forces moving in rhythmic alternation.

Splendour and *Victory* in the initial achievements, paved the way for the *Foundation* of those world centres that constitute the *Kingdom* of God, and thus were covered with glory those Angelic pioneers of the wondrous scheme of Evolution.



The Luminants.

"They bring the whole Universe down to their feet and comprehend in truth every world and all the planets with infinitely more potent thought and Spiritual accuracy than I can even understand."

A. J. Davies.

Lines from Sonnet to Lord, p. vii.

"Through his consciousness
Streamed the eternal sunrise:
Cities and temples of celestial space
Were mirrored in his mind."

T. L. Harris.

A LUMINANT is one whose vision is open to the Spheres of Wisdom—through whose soul the Saints reveal themselves—and portions of their advanced knowledge.

There are seldom three Luminants in a century and sometimes entire centuries pass without one being apparent.

They generally meet with their death at the hands of their fellow-man, or else they voluntarily sacrifice it for others.

They are supposed by their contemporaries to be insane, and the visions of the *Higher Truths* which they perceive, when disclosed to the unprepared, seem to be so many instances of mental aberration or delirium.

The Celestial world is to them real and tangible—they live far more in it—on the Spiritual plane—than they do in this material world.

Their souls perceive, radiating from the highest heavens,

long paths of light, which are the glory-paths, and they behold the ascent and descent of Spiritual beings, who come and commune with them—opening up their Spiritual perceptions to a still wider range of eternal *reality*.

They have so little to do with the world and its vanities—they live so much in the interior—that they become impractical as regards this world and its usages.

Their works, be they painters, poets, musicians—or even simple rustics whose pastoral duties permit interiority,—can never please the more material minds that surround them.

They aim in Art or Poesy to weave into the technicalities, somewhat of the transcendent glow that to their souls is so familiar: they find *too often*, that their best efforts fall far short of their ideal, and in very agony of impotence they destroy many valuable records of their skill.

When an artist, a sculptor, or a poet *succeeds* in limning, shaping, or verbalizing his ideal, the work stands a model for the ages—a masterpiece inimitable and beyond value.

No man, without this Interior Illumination, can create a lasting monument to what has been called *genius*, but which is really a capacity to express the perceptions of Eternal Verity.

Let the world gaze upon the masterpieces of Murillo, Titian, Angelo, Milo, and others: let them know that therein are embodied some ideas of Truth and Beauty as they exist in the Divine Mind, but only portrayed with fidelity to the *real*, in proportion to the degree of rapport with the Divine Mind, which each individual possessed.

In fact, the whole vast field of the Universe is a scene wherein is played the drama of Mediumship.

All things are the mediums of God's eternal purpose: and each in turn, controls some other medium, until the outmost confines of Infinitude is reached.

The shades of the mighty dead may walk along the Glory-Paths and inspire the minds of those who are responsive, with sublime enlightenment, but *they* themselves are but the mediators between the higher and lower orders of Celestial Beings.

The very faculty that enables a man to idealize Beauty, Purity, and Truth, can faintly comprehend the Divine Presence, but that comprehension is in every man only the embodiment of his own highest Spiritual aspiration.

This ideal has been shaped in marble, depicted on canvas, enshrined in verse and echoed in musical symphony. The bands of Inspiring Angels can only accelerate and exalt—amplify as it were—the ideals they find upon the thrones of human conception.

They cannot purify gold that is not present—they cannot cut into exquisite shape a diamond of all dross—they cannot mould the heart in godliness if the desire for good be absent.

The Luminants on earth have been called Illuminatti, Saints, Visionaries, and Seers by those who have sympathised with them, but appellations the reverse of polite—Wizards; witches; fools; cranks and madmen—by those whose antipathies are roused.

Thus Joan of Arc has been dubbed at once a Saint and a Witch.

When Murillo painted that first attempt of his—the portrayal of the Virgin and Child—he was doubtless inspired by a Luminant Spirit who saw rich promise and receptivity in the boy.

The voices and visions the Maid of Orleans heard and saw, were the efforts of some Spirit who had the safety of France at heart.

The 'demon' of Dante and the 'familiar' of Plato were no doubt guardian Spirits who overshadowed them for good.

You sing in your Churches,

“Come Holy Ghost for moved by Thee,
The Prophets wrote and spoke,”

while at the same time you deny the possibility of Spiritual inspiration and prophesy in modern times.

What does it matter *who* we suppose the inspiring influence to be, so that it is *pure Spirit*, whether it be collectively—Holy Ghosts, or individualized—*the* Holy Ghost?

The chief consideration should be, “Am I inspired to do right?” *not* “Who is it that is inspiring?”

If it *is* to do *right*—what matter it whether it be a disembodied human Spirit or *the* Holy Ghost of Theology?

“Friend, be *thou* pure, and Holy Spirits shall guide thee: but if thou be *not*, evil ones may lure thee astray, to thine undoing!”

When the Divinely Inspired, and interiorly illumined ones on earth shall pass into the Unseen world—a world to them quite familiar—they become initiates of the Divine Order of Luminants, of whom there are three degrees.

The Supreme Luminants—Grand Masters of their Order—who are classed along with the super-celestial Spirits we treat of elsewhere. They have reached that state of complete accord with the Divine Mind which the Druids had in contemplation when they spoke of the borders of Gwynfyd and Ceugant.

They are masters and controllers of the forces of Nature, for they know how to use them wisely and well. With them is Authority, Wisdom, and Power.

The Inspiring Luminants are the next in order. To them is committed the task of ruling the minds—intellectual and aspirational—of men. They collectively are *the* Holy Ghost, for they are the power of God unto Salvation. Through them He rules the hearts and consciences of men.

They are recruited from the ranks of the teachers of this and other worlds, not teachers of your Universities—your day and Sunday-schools—but *all* those who by precept *and* example sought to infuse a desire for, and practice of, a better life, into the minds of their fellows.

The third order is that of the Messenger Luminants. These convey to worlds of matter the instructions and guidance of the Supreme. They bear the tidings of love and solace to souls afflicted with grief.

They tell of the joys supernal that await the triumphant Spirit, and they incite to better lives, to nobler motives, and to more exalted aspirations.

It is the custom of the Luminants, at periods which are marked by angular aspects in the revolution of Herschel around the Sun, to seek for a disciple among the receptive of the earth-sphere, upon whom the mantle of the Order may descend. The selected aspirant shines on earth for a more or less brief period, imparting the teachings of the Supreme to the generation in which they live, and after their time of probation and effort is over, there follows death or translation.

By translation, we mean a period of voluntary isolation, cut off altogether from the world and its vanities, and finally a volitional entry into the great Beyond. So attenuated becomes their hold on life, and physical vitality, that they yield up the ghost, simply by an effort of their own will.

Then on the transcendental planes they become messengers of the gods—winged Mercuries of whom it has been said, "How beautiful upon the mountains are the feet of Him who bringeth good tidings of Peace and Salvation!"

They come down the glory-paths, bringing rays of Divine unfoldment, and their feet gleam white in the pathways of peace; while shouts of joy follow the fannings of their wings.

It is with feelings of reverential gratitude that the

Recorder inscribes the name of the inspirer of these pages—
the Messenger Luminant.—T. S. W.

Glimpse x.

"And yet as Angels, in some brighter dreams,
Call to the Soul when man doth sleep:
So some strange thoughts transcend our wonted themes,
And into glory peep."

Vaughn.

"During earth life always overshadowed by a presence, he thought it was the Angel Gabriel, and was christened Gabriel."—1546.

The Hierarchy of the Saints.

"It has often puzzled students of Spiritual Science to account for the fact that in many of the Spirit circles Spirits control who claim to be an Apostle, a Saint, a Saviour, or a Prophet."*

Passage from Mrs. Britton.



T often occurs that in circles composed of people whose minds are of a very illiterate character, Spirits who claim to be of lofty eminence very frequently manifest, it appears, incongruous that this should be so, when at circles whose members are of a higher intellectual order—persons of profound mental calibre, inspired by the loftiest aspiration—such controls rarely ever appear. It is frequently asserted at some of the meetings of the humblest classes, that Elijah, Ezekiel, St. John, St. Paul, and even Jesus, have controlled, and we here desire to give an explanation of the apparent anomaly. All

* Apostolic letters in miserable grammar and worse spelling, were palmed off as genuine productions from the seventh sphere; and all the crudities of impressible minds, stimulated half to frenzy by the contagious excitement of the times, were set down as direct communications from exalted ancients, whose authoritative teachings no doubt emanated from the fantastic imaginations of self-psychologised persons. It would indeed have required a more re-creative power than any that Divine Wisdom as yet intrusted to Spirits or mortals, to fashion those elements into order, or to bring forth the wise dicta of Science from such disturbed magnetic conditions.
—*Hist. Mod. Spiritualists*, p. 52.

those names appear to us to be generic, much the same as the title Cæsar was applied to the Roman Emperor, while the fact remains that originally the roots of the words in question were but symbols of the attributes of God. From the Divine Centre, emanations are being constantly extroritted into the realm of matter to the utmost circumference of the Universe, and each of those emanations bears the attributes of Deity; in their passage they impress upon the world of sense their individual influence, and human beings who are born in the lines of their radiation are virtually representatives of one of those attributes. Moses and Christ are descended from a common root in the early Sanscrit language, for Moses means in the comparatively modern acceptance of the word a law-maker, and Christ a law-fulfiller; thus it will be seen that there is a strict analogy between the two, they are only a lesser and greater development of the emanation which we shall call *lue*. Not that there was a primordial Moses, or an original personality named Christ, for both apply to pure abstract principles, in fact ONE principle, which was a Divine emanation. Thus there have been many named Moses and many named Christ, and all Spiritual entities born under the influence of that Divine ray may with truth call themselves by the generic name. The Christ principle has its representatives in every sphere, in which it might be regarded as an *ultimate*, while in the same sphere the Mosaic character is relatively the *primat*: or in Biblical language, "Moses began the law, and Christ fulfilled it." The same might be applied with respect to all the other sacred names in the Christian, Hebrewic, and Oriental cosmogonies.

The names of Buddah, Mahomet, Moses and Christ, David and Jesus, are thus resolved into *symbols of the Divine attributes*. In the sixteenth century a martyr was burnt at the stake for blasphemy because he dared to affirm, that the archangel Gabriel was in constant and visible

association with him; and now as a glorified Spirit, John Seldon believes that the mantle of the archangel has descended upon him, and that he is of a truth *a Gabriel*. The claim is not so preposterous as it first appears, for in his person he is as true a type of that attribute as the late Emperor of the French was a member of the Napolean family. Each Divine Emanation creates a dynasty peculiar to itself, of kings, princes, nobles, priests, and peasants, each of whom from the humblest to the highest is a relatively true representative of that particular attribute, and it might be possible in a circle of the peasant rank for a Gabriel to appear whose mental development is but very little superior if not on a par with his audience; if it should be the lot of an investigator (whose intelligent mind has conceived an exalted ideal of what an archangel should be), to sit at a seance with those humble folks, and the controlling Gabriel appear on an infinitely lower plane than his conception seemed to warrant, let him not doubt and scoff, for the claim could doubtlessly be substantiated if an intelligent appreciation of the law of dynastic emanation obtained in his own mind. What a marvellous law! what infinite grades of Elijahs, Gabriels, and Christs throug the rounds of the ladder of Spiritual progression. How many Jacobs in the Spirit realms are watching the angels of light ascending and descending? How many Davids with their slings are slaying the Goliaths of colossal faults that threaten their progressive peace? How many Moses' are bringing the law from the mountain heights to the valleys of undevelopment? And how many Christs go bearing the gospel of peace to the souls of the Unquiet? Those Spiritual grades are as well defined to their particular inhabitants as the various colours of the spectrum are to the students of optics,—as the many-coloured arch of the rainbow to the shepherd on the hillside:—and after all they are but ONE merging into the white light of the absolute

existence, and are therefore entitled to due consideration as units of the infinite whole; perchance in its own sphere, each Spirit of the genera Christ might do that good which is requisite. The earth-world is full of those representatives of the Divine principles, each of whom is respectively working for the common weal, and the ethics of social science will not be complete, until some order has arisen out of the chaotic jumble, and the Abrahams, the Davids, and the Christs are allotted their respective spheres.

Christ could not have performed the part of Moses, nor Moses the part of David, nor he the part of Abraham, yet each has a distinct value in the Divine economy, and this brings into our consideration the fact that whatever incongruity may appear in a man's aptitude for his position in life, it may be traced to the fact that perhaps a Moses has been forced to attempt a David's task. Each of the ancient dispensations were deemed necessary for the purpose of man's emancipation, each was adapted to the period to which it belonged, and so the social grades of life are probably strictly necessary in the development of a given race, on their march from barbarism to the summits of civilization and that which is true with regard to the history of the world, must be equally true in respect to a nation and a community; they have their patriarchal, their prophetic, and their Messianic eras, and the Abraham of the one is as necessary as the Messiah of the other. They are only indications of successive stages, and it should be the province of social science, by the aid of Phrenology and Psychology to determine the rank of human beings, on the lines of influence under which they were born, and *not* upon the existing lines of capital and labour, wealth and poverty, or of aristocracy, mediocracy or democracy. We recommend the members of the Fabian society to study the suggestions here laid before them.

Society composed upon those lines would be a delightful

novelty. If social gradations were defined with true regard to the considerations propounded, we should locate every person in his proper sphere, and the greatest anomaly of civilization, namely, *incompatibility*, would be banished for ever from our midst.

What we claim is that most of the early personalities in every system of cosmogony, are personified attributes of Deity, or else a generic name for a race; and if the race preserve that generic character—or if the characteristics of the founder of the race or dynasty are perpetuated in the descendants, especially in the male issue—first sons of elder sons—then the name would apply equally to the first or the last representative of the family. It is a common boast among persons who pride themselves upon their pure descent from the original stock, that they have the Charteris's nose, or the Mowbray's eyes, or the fire of the Cholmondleys to betoken and authenticate their claims.

We know that among the Hebrews the entire tribe of Levi were set aside for the priesthood, and even to this day the people of that name and the Cohens take precedence over all the rest in Sacerdotal matters. We don't for a moment propose, much less insist, that every person of the name of Levi are *true* descendants of the dynastic emanation, indicated by that name: it were better if they were, for then, if all other lines were equally unmixed, we should have a true priesthood of devout and holy men, and not the covetous, unspiritual blind leaders of the blind that too many wearers of the cloth are to-day.

If you examine the ideas concerning the Sephiroth in another chapter, you will find that each of them is represented in Sacred History by a *personality*, winding up with Malkuth, also called Tzedic, or Melchizedec, the first type of which is mentioned in the time of Abraham. The next representative is Christ, who is called a High Priest of the

order of Melchizedec. This gives us the keystone to the whole fabric, and enables us at once to estimate the true character and office of the Messiah, and his relation to the Universal Plan.

In each cycle of the world's history there would be a recurrence of the line of Melchizedec, the last of whom in that particular era would probably manifest to a superlative degree the peculiar qualities of the dynastic emanation: while all the minor representatives remain practically unknown. In each grade of social life, and in each sphere, both on the terrestrial plane and Spiritual plane, there would be discoverable, were we acquainted with its laws, lineal representatives of the same family, quite as distinct, probably more distinct, than we could find in the physical family likenesses of our own kindred, as we of earth understand that term.

It has probably been remarked that Spirits declare that earthly ties of kindred are not held in the same regard in the Spirit lands—that *affinity* is the real bond that prevails—but it has been the experience of a comparative few to learn that affinity means the law of the dynastic emanation. If you discover in a modern mind, a well defined similarity (judging by their literary or artistic work) to an ancient mind, the probabilities are that both are representatives of the same Divine Dynasty: and if you could get the correct time of birth of both individuals, you would find that they were born under similar planetary aspects, and thus by degrees, human science could locate each person in his or her proper sphere, and we should no longer allow butchers or blacksmiths to don the habiliments of the priesthood; a Spiritual teacher to delve for coal in the bowels of the earth: a Handel or a Mozart to reek at a puddling forge; but every man and woman by virtue of their royal descent would meet their affinities and perform their duties in their proper

sphere. In Spirit life this happy arrangement is speedily effected by the guidance of those lofty ones to whom the law is known, and by whom we are authorised to show human science how to acquire, at least, the rudiments thereof, in preparation for the glorious day when all wrongs shall be righted; and conflict for ever cease.

Having due regard for the considerations just propounded, what is to prevent a humble mortal from becoming an archangel? As the Sephiroth are types of the Spirit's descent into matter, so the archangels are types of the Spirit's triumph over matter. The archaic crowns that encircle those conquering brows have been won in hard conflict with the world, the flesh and the devil, (or the difficulties of environment, hereditary weakness, and exterior evil influences,) but the attributes of good are ever triumphant, and they bear upon their ascending pinions the souls of the ransomed, as the followers of Christ believe that their Master will come again rejoicing, bringing His sheaves with Him.

It must not be supposed that after earth's battles have been fought, that there are no other fields to conquer, there are no Spirit Alexanders sighing of insatiable covetousness! for the lofty heights of Spirit attainment have ever appearing crests, that invite to fresh exertion and greater glory.

When we have "shuffled off this mortal coil" and crossed the threshold of the great unknown, we discern that not yet can we throw aside our armour, and sheath our weapons, but must constant effort make to overcome our foes. Our breastplates may show the dints of many a hard fought fight, but our earthly tendencies, our loves, our hates, our desires, or our greed, restrain our devotion to our grand ideal, and not until we have conquered them shall our feet begin to scale the heights.

Glimpse xi.

Spirits taught that God was a grand Spiritual Sun, life on earth a probation, the spheres different degrees of compensation or retribution. Nothing of Christ; absolute denial of vicarious atonement—man his own saviour.

433. *Art Magic.*

SECTION I.

Spirits as we know them.

"Our hell is not to pass into other states, but to live in our own."

"The base passions of our lives became engraved upon our Spirits, that all who looked upon us from a higher plane, beheld us transfigured into the semblance of animals whose natures we partook of. The forced enactments of our earthly follies are parts of our penance. On earth such revels are our heaven—in the spheres they are our hell!"

"Lady Castlemain." *Nineteenth Century Miracles*. P. 98.



F Spirits as we know them, we can more freely speak, we are treading on more familiar ground, and years of experience with Seers and clairvoyants—in constant intercourse with the Spirit world—enables us to treat of them in no uncertain way, but as records of dear and valued friends.

Of personalities, here we will not speak, our experience and the testimonies of Spirits themselves lead us to conclude that there are many grades of consciousness and progression in that interior realm we denominate the Spirit world. But we only name seven, and call them the progressive spheres.*

* See Figure E., Diagram II.

The first, or as some will have it the second, counting the earth-plane as one, is the place of elementary and earth-bound Spirits. Here, by the term, elementary, we mean, those people of earth, who led purely animal lives, only to gratify animal appetites and possibly to labour, but only as a means to get wherewithal to gratify their appetites.

Of mental life they have little or none, and what they have is chiefly confined to the domestic and laboric planes. There are many however whose reason seems to be below rather than on a par with the sagacity of a dog or horse; whose brains manifest extremely meagre development, often less than that of an ape, and when they die, or pass away as we prefer to phrase it, they are virtually elementary plus some little mental power. They are quite ignorant of an intelligent appreciation of their more favourable condition—know nothing of the forces that lie at their hand, or even of the means of development at their disposal, and indeed, too often exist with absolutely no desire to better themselves, much less benefit others.

They are therefore cats-paws or tools in the hands of tricky or malicious Spirits, chiefly of the second sphere, who having passed beyond the immediate attraction of earth, and unable directly to use facilely the lower earth magnetisms for their purposes, use the elemental Spirits as their mediums and work all manner of mischief. Spirits who are not actuated by good, have not, nor do they acquire the power to influence every lower grade, so that tricky Spirits are sometimes deprived of the power to work evil direct.

The elementary Spirits are frequently in a state of torpor, stupid, and inappreciative, they often give incorrect information, and are therefore *not reliable informants*.

But sometimes they have wondrous powers in the manipulation of matter. To those we owe most of the phenomena

of the seance room, especially when they have the aid of other elementary Spirits, non-human, or rather pre-human, which they very often have.

The inhabitants of the second sphere are chiefly those for whom the earth has still a charm, and they, as to a great part, live in discontent, and are unprogressive: that is they do not possess that desire to attain to lofty Spirituality which distinguish the truly progressive. They retain their idiosyncrasies, and some of their faults and vices: they seek rather to enjoy the society of those like themselves, and often unite for what they regard as fun, much as a schoolboy does, who delights to ring door bells and then run away and watch the irate domestics shake their fists in wrath.

It is not that they enjoy evil, so much as that they cannot distinguish evil from good, lacking in that appreciation of the good, the real, and the true, which marks a wise man superior to a fool.

In the third sphere the desire to learn, observe, and use is paramount: the Spirits of this sphere are very useful to the student of immortality, for here they begin to understand the *raison d'être* of the laws and conditions of Spirit, and indeed universal life, and are therefore mentors not to be despised. They can advise, such as in business matters, on educational points, etc; restrain, when they see peril or pain in front of us; reprove, when they see we deserve and need it; and assist, when they see conditions afford the chance, and that we are in want of their ministrations.

They often retain their prejudices and dogmas in this sphere, and are apt to colour, more or less, the descriptions and ideas they give with the hues of their preconceptions. Spirits of the fourth and fifth are more reliable; of wider mental grasp; of more correct ideas; of more definite information; and persons on earth think themselves extremely

lucky if they get visitants from the fourth, and more so, from the fifth spheres.

Those of the sixth and seventh rarely return into direct contact with earth, for although they can do so when conditions are suitable, and circles select as in Holy Houses and Religious Brotherhoods with far greater potentiality and wisdom than those of the less developed grades, yet they find the incompatibility on the whole painful and distasteful and prefer to do so by proxy, at ordinary seances.

SUMMER LAND.

The Summer-land is variously placed by students of the Spirit world, perhaps because of the haphazard statements of ill-informed, undeveloped Spirits, but a consensus of opinion, and the testimony of clairvoyants, place it at the apex of the progressive states, and justly so, for as its name implies it is the state of fruition the ultimate of the probationary or progressive states.

The Spirit attains there to a passivity that is really a necessary interlude, as we should suppose, prior to the commencement of the Celestial progressional career.

Here all the analogues of flowers and fruit bloom in perpetual beauty, the soul in tranquil felicity, the Spirit in its garb of white, drinks of the streams of eternal joys, and then, like a giant refreshed with new wine, mounts the paths of progression with renewed vigour, resolved to win the crown Immortality.

OF THE MUNDANE ELEMENTALS.

These are Spirits peculiar to certain grades of matter, we are told that there are Spirits of wood, of iron, etc.,

which have power in their respective domains, in such a manner that if a man is born under certain astrological signs he acquires a power over certain elemental Spirits, that they usually give help in such departments of his business, or life as is within their jurisdiction, and in such businesses only is the man happy.

Thus one born under firey signs,* if engaged in smelting, forging, or in any way dealing in iron, would be successful, because of the potences of these elemental Spirits, and could furthermore locate the positions of iron lodes, veins, or strata, by aid of an hazel wand in the manner of water-finders—who are born under watery signs—and are Nature's masters of watery Spirits."

We are acquainted with a horse-shoeing smith—who is clairvoyant,—his power over restive horses is proverbial in the town in which he works, and fierce horses whom no other smith can shoe, are quite passive under his treatment,—he usually sees these horses covered for the time being with elementals, whom his Guardian Spirit calls together when a troublesome horse is brought in. At all times he sees one or more of these elementals about, but never in such quantities as when the groom would say, "You'll have a job with him, he don't like being shod."

In form these Spirits vary, very much, but those that we have had described, and some of us have seen, are of a minute or rather diminutive human form, in stature about three feet, although those of the fire, are perceived in myriads of queer forked figures averaging as many inches.†

They are generally ruled by a being in human form, and of average human stature, but they appear and indeed claim to be bisexual, having the dual functions of father and mother.

* See Plate 43.

† See figure of Flame Spirit.

And furthermore, these chiefs have the power of calling into being, subjectively and objectively, as many of these inferior Spirits as they will, by a volitional rather than a functional process.

OF ELEMENTALS.

Simon of Bavaria relates that a woodman named Uldrich bent beneath his load of wood, was prostrated by the way, and sunk down to the earth unable to move; the Spirits of the wood, having compassion on him, speedily transported his load to the old man's home, and fain would also have carried him thither, but were powerless. "We cannot aid thee, Uldrich!" they cried. "God help me then!" the poor man sighed. And as he spake, lo! the Spirits of earth, air, fire, and water and their hundred gnomes, came rushing to his aid, and they bore him swiftly through the air, and set him on his feet at his own threshold. Marvellous to relate, the goodman felt hearty and restored, and he, marvelling at so great a miracle, was told that the elemental Spirits had each bestowed upon him of their own substance, and thus wrought healing; and moreover, that they could, by the authority and will of God, have made him young again. Thus we see how potent are Spirits in their respective domains, and how much more so collectively, and that we have only to utter the magic talisman, *i.e.* prayer of faith in extremity, and they rush to our assistance.*

OF DALMOUS.

These are a class of Spirits that, while being the lowest

* See Appendix II., Note W.X.Y.



ELEMENTAL SPIRITS.

1 Spirit of Air, 2 Spirit of Earth, 3 Spirit of Fire, 4 Spirit of Water, 5 Spirit of Light, 6 Spirit of Heat, 7 Spirit of Cold, 8 Spirit of Wind, 9 Spirit of Storm, 10 Spirit of Thunder.

possible grade of Intelligences, are very powerful as vehicles of that force which has its fruition in developed man. They, however, are so identified with the very conditions and environment, or material basis of their being, that they are not to be considered apart from it. They have only motion in the substance, sometimes diagonal and sometimes volute, and are possibly described in the words "a sort of nomadic limpet," (an univalve adhesive crawler) attached to and inseparable from the material in which they have their existence. They lend their aid to the other elementals, and act as a connecting link between Spirit and matter. Of their form we know but little, those that have been seen are corkscrew-like, with pointed heads resembling those of embryonic infants, but they are capable of at will assuming star-shapes, volutes, and other forms, radiating their extremities from the central head.

So far we go in this very interesting subject, showing that even the salamanders, gnomes, elves, and other uncanny folks of fairy lore, have their originals in the actually seen denizens of the material world.*

In the first of those progressive spheres, *that* denominated the earth-bound, we find those whom the passions and lusts of earth still hold in bondage, and if we ourselves feel no such restraint it behoves us to help our suffering brothers, and like Christ preach to the souls that are in prison. "Pray with all the fervour of your nature, pray until every fibre of your being vibrates with ardent tension—pray until

* Spirit is universal, "for though we may find it so hidden away in the mineral kingdom that we can only detect growth and decay as the result of changes in force or the life of things—yet rocks disintegrate into vegetable forms which again give birth to insect life, or animal forms, while the very lowest of these steadily march upward through various grades of expanding intelligence without *one missing link*, until we arrive at the culmination of earthly being—man."

the radiant hosts of heaven respond to your appeal, and with their powerful hands rend the chains asunder, and you and your first-born Spirit-child rise a step into the great beyond."

In the second sphere a certain amount of selfish discontent is observable; here dwell those easily satisfied non-aspirational people, who, let them follow the bent of their own inclinations and give them their boon companions, ask for no other heaven. Here are seen the narrow-minded sectarians, who discard the claims of all other forms of belief than their own, who discountenance all heretics or schismatics, and who in churches and chapels of their own construction, go up to worship with unfaltering regularity, and solemn sameness. They gather in sects and societies, preach and discuss their own articles of faith, sing their own hymns, and believe they are veritably holy; this is the sphere of "self."

For they hope for Christ there! Deluded people! He has received them to Himself, and they regard all hints as to possible higher progression and more exalted Christs, as being the ravings of Fallen Angels who lead demented lost ones into unimaginable hells. Here there are societies of Socialist and Atheists, who are anticipative of democratic triumphs, who deny all things they cannot handle, and discredit belief in God or Heaven, quite as ardently and unflinchingly as they did in earth life, anomalous as it may seem to us; here sportsmen and gamblers indulge in their favourites pastimes with unabated zest, and in short, all that is unprogressive, and selfish in earth-life have their replica here, a place which hath well been called "Heavens within Hells."

In the third stage of progression, Spirits find that the influence of earth has to a large extent lost its power—here they begin to tread upon the boundary of the sub-celestial

spheres. No Dweller on the Threshold startles the traveller, but "angel faces shine from the Evermore," and they take the wanderer in hand and usher him among his own kin. Not in the earthly sense of kin, but in that affinital relation which we have described.

Here the unconscious representative of the Immortal Hierarchy to which he belongs, is set to learn those first lessons which are destined to reveal to him his high descent, and to place it within his power to practice the prerogatives of his office. Some Spirits attend the schools of Philosophy; or Physiology, or Astronomy, or Law, or Medicine, or Mathematics, and soon acquire such a mastery of their rudiments, that after discovering the law and practice of Control, they give discourses to those people still on Earth who are willing to grant them audience. It has been the experience of hundreds of people to receive through the means of a medium, much advice on matters pertaining to themselves in the various departments of Medicine, Law, and even the science of Imponderables, and if at such times the Spirits disclose a painful ignorance of many facts or theories, such as an earth-doctor for instance, who might be present, was well informed upon, let not such go away with the idea that this was an evidence of fraud, but let him intelligently consider the reasons we have to advance for his behoof. Suppose, as is often the case, a Spirit claimed to be Doctor A or B, but indicates ignorance upon some special matter which the defunct Dr. A. was known to be well posted in. Let not the investigator despair or scoff, but ask the Spirit to find out Dr. A.'s well known opinions on that point.

He will probably get a correct answer at the next seance, if the conditions are favourable, and he will be more disposed to listen in future to what the Unseen one has to say. But why should a Spirit who pretends to be Dr. A. not know what Dr. A. thought or believed? simply

because the Spirit is not manifesting through Dr. A.'s organs—is *not* Dr. A. in the sense implied—but one who under the tuition of Dr. A. of the same Celestial kin, has been chosen to represent that worthy in communication with the investigator. As Christ said "I and my Father are one!" so also can the Spirit with truth declare his identity with his teacher, especially if such an one be the head of his dynasty in that sphere as *the Nazarine* was.

The supposed blasphemy of Christ is quite justifiable when we consider that He realized His descent from the Divine paternity, the House of David, for the Dynastic Emanation to which He belonged had an Eternal Origin, and He could of a truth declare that "before Abraham (a primate representative) was, I, (the emanation *per se*) Am!" The I, was meant in the primal sense, that the I, was ever reappearing in individual types or personified embodiments, and was *there* a constant unchanging QUALITY in the present tense I AM, for it must be remembered that in the Celestial world, "there is no past nor future but an ever present *now*."

Christ spoke in the proud sense that the original principle of which He was the present representative was of eternity, and therefore I, the type speaking, for I, the antitype, AM before Abraham, a type, was, in the limited sense applied to earth life. We are not sure that our ideas will be palatable to the minds we hope to reach in these pages, but we ARE SURE that we speak a Truth that will stand or fall upon its own merits, and we aim rather at helping the Spiritual student to arrive at a fuller conception of Truth, by exciting his aspirations, and affording him the rudiments of psychic knowledge, than to overturn the beliefs or faiths of those who unquestioningly accept the doctrines of the Churches.

By this means then, Spirits lay that foundation of Spiritual knowledge that obtains in the parallel spheres of

Jesod (see Sephiroth) and thus accoutered they are ready for their ascent into higher spheres, where their achievements entitle them to the laurels of victory in the

CELESTIAL SPHERES,

wherein beauty and in splendour they walk, those heavenly ones: the garb of the spheres terrestrial are doffed and the habiliments Celestial donned: their faces shine with the reflected light of peace: a peace which passeth all understanding!"

"Whence comest thou, O shining One?"

"I come from realms of peace with a message to the world of strife!

My vision hath perceived that thou hast need of strength and light, to do thy part in the battle of Life. Thou art the prey of unnumbered ills—diseases fell, inflame thy vital parts, and function is suspended: darkness broods over thy mental day and weird phantoms of unclean things throng the avenues of thy mind: thou art wearied: thou knowest not whither to turn, or what to think: thy social customs strive in vain to cover vice with the veil of charity: thy men of Science strive to check one evil by the imposition of another: thy pastors strive with the entanglements of obscure texts while the lambs are dying for pasture; thy men in high place plot for power, and thy kings toy with the engines of destruction. Hast thou not need of me? O son of man, let me lead thee aright! Let me set thy feet upon the rock! Verily, hath God given us, His Angels, charge concerning thee, that in our hands we may bear thee up, lest thou dashest thy foot against a stone! Listen unto me, and I will discourse to thee of the wonderful works of God! When thou wert not, except as a portion

of the Spirit of God, the Lord thy God was preparing for thee a habitation of clay: thy parents were the vessels of thy Lord, and too unworthily did they perform their task! Thou wert begotten but 'twas in sin, thou wert shapen, but 'twas in iniquity, and therefore instead of thou being a meat offering before the Lord, thy parents were sacrificing thee to Moloch! Thou hast passed through the fire, my brother; and now thy way is devious because of sin! Thou hast suffered from thy birth, and thy way hath not been illumined by conscious light! But now thou art here, and I will lead thee! I will open thine eyes, and inform thine understanding so that thou shalt know that the Lord liveth, and hath led thee by a way thou knowest not! I am one who has suffered in all respects like thee, and by the grace of God, hath now risen into power, that I may lead others into the pathways of Peace. Pray thou unceasingly that selfishness may be uprooted in thy Nature; be master of thyself—so curb thy passions and thine appetites that thou—not they—shall decide what is good for thee—keep thyself unspotted from the world—withhold thyself from the society of questionable associates—do good and strive to inform and uplift thy fallen brother or sister—have charity which is Love to all men—cultivate interior receptiveness that thy plethora may come from the Lord, in all thy ways obey His laws; in the watches of the night, and in the reveries of thy days, we will be thy counsellors and guides, at all times we will be near thee to uphold thee! God's peace be with thee! Amen."

This is an Angel's salutation from the Celestial Spheres, the happy inhabitants of which are beautified by the reflected light of Holiness to which they are attaining but have not yet secured, it comes to the receptive consciousness of all who seek for the communion of Saints, yet all who seek for such must be as Tennyson sings,

"How pure in heart, how sound in head,
With what Divine affection hold,
Should be the man whose thoughts would hold,
An hour's communion with the dead!"

These Celestial Spirits are not necessarily such as bore an apostolic or saintly name when they trod our mother-earth, but they may be our own long-lost brother or sister, father or mother, husband or wife, who by virtue of a high resolve and earnest aspiration, helped by the sympathetic Spirits of the morn, have ascended the paths of progression, overcoming all the pollutions of their mortal character, and are now in the garb of angelhood sweet messengers of God—Divinely appointed Angels to cheer you and help you on the way. They may come as physicians to prescribe some simple remedy for your disease—they may come as inspired teachers of the laws Divine—or as Comforters to shower upon your parched souls the dews of Heavenly Mercy, and to point out the heights of Immortality that in the light transcendant pierce the clouds of doubt and despair.

"Hand in hand with angels some are out of sight,
Leading us unknowing into paths of Light;
One electric love chord thrilling all, with fire,
Soar we through vast ages, higher ever higher."

We might tell of the Proofs of Immortality that have been vouchsafed to mortals by the Spirits of the Celestial spheres, but we refer the reader to our earlier pages for some information, and we would suggest better than all that you should get them for yourself by intelligent communion with Spirits at your own seances, or by interior illumination, place yourself upon planes supernal, and therein hold converse with the angel throug direct.

SECTION II.

CLAIRVOYANTS from time to time have described the scenes of the Spirit world, and Spirits in their turn have also done so, and we now ask the reader to consider with us the aspects of Spirits and their surroundings in the various degrees that are likely to come within the ken or consciousness of human beings.

In the caves of earth, and in the substance thereof, there exists a sphere of Spirit-life, which is a sub-sphere of the spheres of earth. It is entirely subjective, and exists for the most part as an astral solution, which contains in its composition all those energies and forces which are directed by the Supreme Intelligence. It is inhabited by beings, who are personified representatives of those Intelligized forces; who are as much a part of the Divine economy in their particular department as men are in their sphere of activity on earth. The elementary Spirits are on the descending arc of the Divine cycle, and may be taken as representing the solstitial period of the cycle. They are identified with certain of the elements of earth, belonging to dynasties, as marked as those we have been considering; they are able to help a man who places himself *en rapport* with them, and the Divine emanation they represent, and thus enable him to discover the treasures of the earth. Men who are born under aspects that give them dominion over the mineral kingdom for

instance, are virtually rulers of the sprites of that mineral, and it is within the experience of several persons known to us, that a youth was visited by an iron-sprite who paid him homage, and declared that if he chose, the wealth of earth was at his beck, that in the search for iron he would acquire riches. The sprite was objectively beheld by a clairvoyant, and a subsequent examination of the aspects prevailing at birth confirmed this fully. The sprite appeared to be about three feet in height, of human form, of good proportions, and pleasing aspect: its colour was reddish-brown, it had large ears, and in point of Intelligence was keenly appreciative in all respects, allied to *its own condition*, but beyond that it could not go. It was both body and Spirit, in one indissolubly, and did not possess a Spirit *and* a body in the sense that implies a possibility of the one being able to absent itself temporarily from the other, as in the case of a man projecting his double at will, or while entranced.

Speaking literally, the essences of the elements of earth, such as iron, are their bodies, in the same sense as Nature may be said to be the embodiment of God. In the Spiritual part of their realm, corresponding to the Spirit World of earth, they have a plane of activities, which is a storehouse of all their energies. It is a fac-simile of the interior aspects of earth, and is in fact composed of the rarer elements that form part of it, but to human eye is not apparent in, the constituency of earthy matter. The rarified particles form a counterpart or duplicate of the earthy matter itself, and such is its nature that its inhabitants are made keenly aware of all schemes in the minds of the human order to rob it of its qualities. But instead of resenting this they gladly acquiesce, for their own advancement in the scale of progressive being, depends upon their ability to meet the needs of man, and pass on in the act of so supplying the means afforded them, into the human realm. They pass from inorganic energy

into nucleatic organisms during human assimilation, and once there the Spirit ascends to the human plane through the human embryo. It were wrong to suppose that one plane of matter should be instinct with life, that water should bear only sponges, plants, and fish—that earth should bear only visible creation, and that all other planes, invisible perchance to human eye, should remain tenantless. As well declare that water is void of life-forms, when your window aquarium has been despoiled of its fish, its weeds, and its newts—while at the same time the microscope reveals worlds of life-forms in every globule of water—as to say that no other forms of life exists than those natural history has tabulated for us.

Each of the elemental spheres seem to be under the control of a chief Spirit, who in some respects possesses the stature and the form of man, except that in most cases they disclose a dual sexuality, having in themselves the power of procreation individually. Whence came they? is a question that is often asked, and we learn that they are Spirits of persons once in the flesh on some planet or other, who have voluntarily taken upon themselves the headship of these lower spheres. They had attained to a state wherein the distinctions of sex had become nicely balanced in every individual, before the state of no-sex was attained, and that by the exercise of their bisexual functions they could afford the Spirits of the descending are the opportunity to become embodied. By virtue of their profound knowledge of natural law they could call into being volitionally any number of the elemental Spirits or sprites, by whom they are regarded as father, mother, or progenitor irrespective of sex. Each of the bisexual Spirits we have been describing are rewarded for their voluntary assumption of these offices by prestige that accompanies them on their retirement, and gives them a right to hold higher rank in the Hierarchy of the Saints.

The earth Spirits have generally speaking to pass through the various types of the Organic Kingdom before they ultimate in man, for the human form type is the Ordinate and the lower form types are the Subordinates, hence the forms of fishes or fowls have no objective existence in the realm of Cause, though Spirits may produce those forms if they so desire even in the loftiest Spiritual realms. Some will insist that types predicate antitypes and proclaim the presence of the life-types of fish, etc., as being apparent in the Spiritual world, but we claim that all *forms* are but more or less modified types of the human form Divine—that the vertebrate and invertebrate types are successive developments or physical types, more or less perfect of the antitypal form of man. For if Science declares they can trace the ascent of man from the simplest organic forms, through invertebrata to the culmination of the vertebrates—man, how then can they deny to the Spiritual ANTITYPE that generic structure we proclaim, and which future knowledge shall demonstrate as

"The original plan.
Of Nature's wondrous marvel—man."

To the Spirits of the spheres adjacent to the earth, viz: the Terrestrial spheres, the aspects of their abodes are in all respects very similar to those of earth itself—they have houses built in gardens or in streets—they have halls and churches—there are hills and dales, and except in the one respect of being of a gloomy cast in apparent perpetuity, bears a favourable comparison with the earth they have left behind them.

Some Spirits, whose experiences have been exceptional, declare the place to be a veritable hell, while others describe it as a pleasant place enough for those who in earth-life did no very profound wrong.*

* See Note, heading this Glimpse.

It thus is evident, that the aspects of a sphere depend very much upon the status or condition of the Spirit describing, but the general tenor of the relations warrant us in assuming that on the whole the Terrestrial spheres wear no inviting prospect for the progressive Spirit. In the Celestial realms however this state of things is reversed, and their inhabitants universally describe their abodes as being beautiful. Beautiful in the physical features of its landscapes—harmonious in geographical distribution—delightful because of balmy air, but still more so in the presence of throngs of emancipated ones who under the tuition of lofty Spirits, learn to govern Nature's forces, and to assume the mien of Gods.

One such teacher we can describe; he stands before us now the mighty Abdullah; with the light of grand achievement in his majestic brow, and his kingly form radiating intense light. He stands at the head of a band of prophets and philosophers who inculcate the doctrines of the mystics and in the formulas of every age teach students how to become adepts; from the *willing* of every race he produces those *Masters* whom we nominate the Luminants Supreme! He sends his messengers to the spheres of earth, to cheer the way-farer in his path, to lighten the burden of the weary, to rebuke the frailties of the weak, to illumine the path of the benighted, to help the toiler in his task, and to him who seeks, he openeth the gates of heavenly things, and imparteth of his fulness to the hungry soul. Hail! Abdullah! Thou servant of the Most High! Blessed art thou among the princes of the heavens!

His home is a sculptured palace on the shores of a placid river, where the whispering reeds tell of the wooing zephyrs; and on the fringed shores the graceful palms toss

misunderstood, and scorned, walk through this life, in the world but not of it: who live even during their earth-life in conscious fusion with the Spirit spheres: to whom the Spirits of the Masters, and the saints, come in frequent visitation.

Down from the realms supreme
Along the glory-paths
There came the saints in dream'

Glimpse xii.

"Of all pure things, purity in the acquisition of wealth is the purest."

Hindu Scripture.

Super-celestial Spirits.



HERE are many here who, like Joan of Arc, lived on earth surrounded by angelic beings, who directed them by voice and inspiration, to undertake and accomplish missions that had for their object the freedom of human souls from thralldom of various kinds. We can scan history's page, and there behold the Maids of Orleans, who free their country from a foreign yoke—the Lincolns who grant emancipation to millions of shackled slaves—the Alexanders who give freedom to their serfs—the Wilberforces and Peabodies that devote their lives to philanthropic effort—the Luthers, the Knoxes, the Wicklyffs that stem the tide of sacerdotal imposition, and hosts of others who under the inspiration of Divine Intelligence work for the ultimate good of man.

And each of these pioneers of progress are only the types or representatives of a long lineage of Divine ancestors; the focii of dynastic emanations; they are not in themselves to be accredited with the achieved results, but rather deem themselves only, as vessels, chosen to fulfil the Divine purpose. Every age and every nation have their peculiar representatives of these forces, but only one here and there are deemed worthy of a prominent place in the pages of

history, for human thought is singularly narrow, and their perceptions wofully shortsighted.

In the person of one man there might be manifested extremes of character, that enables a Luther to defy Popes yet burn Melancthons, but we must remember that Spirit influence of an exalted character may not *always* be dominant; and human beings howsoever exalted in the one act or object of their existence, may yet disclose the weakness and frailties of the flesh. Thus the same Peter who denied his Lord with oaths, gave up his life in cheerful sacrifice for faith: the same Solomon who chose wisdom above riches, nevertheless indulged in lasciviousness: the same Elisha, who parted the waters of the Jordan, allowed savage beasts to rend in twain the childish mimics, and so through every history, aye, and every life, you will discover flaws in the otherwise blameless lives of earth's frail sons.

Celestial Spirits are, by virtue of their own experiences and because they have conquered —qualified to become guides and teachers of those in the flesh and out of it, who are treading the rungs of progression: they realise to a large extent their union and oneness with the Divine mind, and thoughtfully anticipate the needs of mortals with a view to *ultimate ends*, instead of pandering to the weaknesses of mere present considerations, which on the other hand are under the ministration of terrestrial Spirits. Thus present physical wants are provided for in a measure by the lower Spiritual orders —and the future by the Celestial orders. With the one class you discuss mundane matters, and get those tests upon which you rear the fabric of your faith: your business affairs may be the subject of friendly advice, and they advise you how to avert impending disaster, for they are permitted, even Spirits of the lower spheres, to have glimpses into the immediate future. Sometimes they only appear vague and shadowy, and lack the detail and preciseness you would like,

but if they indicate sufficiently defined shadows to be guide-posts in your way, be thankful, and obey! for hundreds of people have not even that vouchsafed them.

If the matter is of great importance, if you think that your ultimate changes depend upon Spiritual advice, ask that Celestial Spirits may be sent to you, and discuss your affairs with them. They will listen very patiently, and without concerning themselves in the lesser trivialities will give you comprehensive advice that will materially benefit you, or they may tell you to trust them and go along doing what you think is right—let your motives be pure and your aim high and they will see that all things work together for good. Worldly-minded people are usually not content with advice of that sort, the pure motive and the high aim are wanting, and so they cavil and complain about the impracticability of the advice; but pure-minded people are better content, they yield to the advice of the Spirit, and feel that calm contentment and unflinching trust that sings:—

I do not ask for the distant future
One day I shall be free.

These Spirits stand at the threshold of Eternity—time and space are for them rapidly losing their significance, hence they gaze with prophetic eyes into the vortex of being and causation, and from what their eyes perceive they tell of what is-to-be. They begin to realize that to God there can only be THE PRESENT, that all that is to be, IS, and they drink of the fountains of knowledge in the hope that they too shall be enabled to discard all the limitations of time and sense, and know Now.

One of these Spirits, Iryn Casedyn, a Druid Spirit of the years 120 to 40 B.C., was asked if it were possible to prophesy. He replied: To the Eternal Mind, there is no Past nor no Future, but an ever Present Now: All the

What Has Been and the What Is 'To Be, IS! and in proportion to our development, and our rapport with the Divine Mind, we are permitted to see the what-is-to-be in the IS, and all futurity in the NOW!

This Spirit evidently was acquiring skill in this department of knowledge, as on earth he had acquired skill in all the learned arts, with the object of teaching and guiding others in their ambitions and pursuits. The lordly sons of Rome and other empiric cities used in his days to complete their education at the Druid schools of art, science, and philosophy.

There is also Mustapha, a prophet of the Orient, who with keen vision, and the potent power of his active intellect has often scanned the misty hill-tops of futurity, as some mariner eagerly views the summits of a distant shore. In the hieroglyphs of occult visions he tells of the coming events, and of these we instance a few in the early pages of this work.

The gathering of the disciples with one accord in that upper room at Jerusalem is a type of this higher gathering of earth's noble sons and daughters, for here they beat time—as far as their powers enable them,—with the Great Master Musician, as so many sub-leaders of a mighty choir lead the sopranos, the altos, the tenors and the basso's, and thus they do their part in the perfect rendering of God's Eternal Symphony!

And here we may remark *en passant* that in this Heavenly Composition—Nature—the high is supplemented by the low, as soprano by the alto, and tenor by the bass, and as sharps, and flats, and naturals, all express deep meaning in the scheme, and add to its beauty and expression, so the humble ones of earth are not to be despised, human flats are not to be scorned—human sharps not to be condemned—for we must remember that all have their use in the Divine economy,

and as they are probably more sinned against than sinning, let us mete out to them kindly consideration and forbearance, for in whatsoever measure ye mete, justice demands you should be paid, and as such is not the method of treatment you would choose, see to it that you do not condemn.

If the Divine Mind was so unmerciful as human theologies picture Him, there would be a precedent for man to act upon, but as no thinking man measures God's dealings with himself, by the rules, Moses, he should not make the precedent for harsh judgment with regard to his fellow, but do in all things by his brother as he himself would desire in his own case.

Man's knowledge of Spirit for the most part begins and ends with the teachings of the text-book, that he has an immortal Spirit, doomed to damnation or delight, according to his mode of life or acceptance of doctrinal points—that the only manifestation of Spirit is life and intelligence,—hundreds of men live and die with no further knowledge than this. It may thus be seen, that the avidity with which man would grasp at the first indications of Spirit demonstrable, would be perfectly justifiable under all circumstances, but the systems of sacerdotalism, fearing the overturning of their institutions, and the tearing from their grasp of all their powerful prerogatives, discountenanced its practice, and to this day, condemn the daring people who have had the courage of their convictions.

True, ghost stories have always been a part and parcel of folk-lore, and every home is familiar with the relating of the eerie tale that “upright stands the hair, and chills the marrow,” but these were of such a class that no one voluntarily would see, much less speak to a ghost. This superstitious consideration of the subject was allowed to go on unchecked, for it only increased the power of the priesthood, and gave them a firmer hold upon the wills and minds of

the masses. They invested the supernatural world with such horrors and consequences that no one dared to seek for the powerful aid of Spirits, who, according to the clerics, were of the devil if they presumed, outside the pale of the Church, or in other than the orthodox manner of saintly visitations, to disclose the realities and mysteries of the Unseen realm. Witches, of course, were reputed to possess this power of consultation with the dead, but then it was always declared to be with devilish beings that had no other motive but to drag them down to the bottomless pit, and those luckless wights who dared to seek the witch's aid to cure their cow, or find their fortunes, were speedily made to feel the consequence of their unholy act, by the imposition of the most rigid penalties or actual excommunication pronounced by an outraged Church.

But when at last with the advent of Modern Spiritualism it was demonstrated that a means had been devised for communication with the Unseen, how eager hearts *did* fly with sighs of relief to the methods taught; and despite the warnings of the churches—the oft-quoted denunciations of the Bible—and the satire of materialistic Science, the hearts of humanity accepted the New departure, and now have acquired some little knowledge of the Spirit's origin and destiny, with information as to the lives and experiences of Spirits beyond the grave.

Then man, who chose to "*seek*" found at the Spirit-circle the evidence of immortality: he found that long-lost friends had only stepped within the veil—were actually in the next room, so to speak, and waiting, O so longingly! for opportunity to speak to them.

He found that he possessed a something within himself—a new sense—that could inform him of the presence of Spirits: that this sense in some persons enabled them to see and hear the apparently Unseen and Unseeable ones: that

Spirits could control the organisms of sensitive hysterical persons and prove by this impersonation their identity: that every person could by the cultivation of this special sense—by the development of what is termed interiority, or Spiritual receptive discernment—personally receive proof of the actuality of Spirit life and activity, and give the lie actually to those who proclaimed that there is no future state.

This knowledge was man's Spirit-birth, the conscious actuality of which he before had only dreamed, and although he may have been awakened in the mental sense by an appeal to his faith, and the consciousness of his own shortcomings to a sense of his Spiritual needs, and the hoped-for, faith-felt world of Spirits, and though he may as a consequence of his eschewing the world, the flesh, and the devil, have felt that delicious glow of acceptance with the Father, and the presence of the Spirit of God bearing witness with his Spirit that he was a child of God, that falls to the lot of scores of godly people in the Established, Catholic, Wesleyan, or other churches, yet had he not, that intellectual and demonstratable proof of the actuality and nearness of the Spirit-world as he has since secured in the circle of the condemned Spiritualists.

The development of a man under Spirit Influence and guidance occurs in both realms of his being. The finer elements of his organism are assimilated and manipulated by the Intelligences around, and devoted to the organic building up of a purer more refined structure. The grosser elements are turned into other channels and the whole frame moulded anew until the whole character, features, and cranial distinctions are actually modified if not changed.

His mind becomes enlarged, and rapidly loses any dogmatic or aggressive tendencies that formerly appertained to it—it continuously extends its sphere to the comprehension and acceptance of all sorts of information; it gratefully scans

each new domain of Science and philosophy in the light of Psychology—it explores new fields of knowledge, soars to heights hitherto deemed inaccessible, and gazes, poised on imperturbable wings, into the voids and worlds of space.

He acquires mastery over his animal desires, and passions; he sedulously tries to avoid the hells that lust have thrust upon his wife and descendants; he sees the giant evils that centuries of ignorance have created, and he tries by precept and example to overcome them. His intellectual aspirations transcend mere mundane considerations, and in every respect the whole man is superior to his former self.

By the exercise of his clairvoyant and healing powers he may minister to minds and bodies diseased—he may personally and intelligently explore the worlds and describe the peoples of the universe—he may anticipate and out-pace science with her unfoldments—and revolutionize the world's systems of thought by the appreciative transmission of Spiritual knowledge into those systems.

Thus much for man's development while upon the earth, and it may be asked, "Does development end here?" We reply, "No!" with every emphasis that human expression can command. End here? When the untold wealth of the Spirit spheres are within his grasp? When uncounted worlds and systems of worlds lie within his field of vision? When free from the fetters of the flesh he can out-span space, and out-wheel time?

How can the horizon of earth-life be the limit of his immortal vision? Shall he not like the dying sun still shine in other spheres?

"The monarch of day! His dying beams
Out from his purpled death-couch flings,
Telling the dwellers on the earth,
That death is but another birth;
And the death-god is not what he seems,
But an angel disguised in clouded wings,

He passes from sight—we deem him dead;
But the dwellers in some western sphere
Hail him all radiant in his might,
Thrilling the landscape with delight.
His light wanes not, and the sunbeams shed
Shine there as strong as they once did here.

While flooding the west in golden glow,
He sinks the western hills behind,
Which in the gathering darkness stand,
He shines at *morn* in another land;
But he comes again to banish woe,
And dry the dew with his kisses kind.

Thus the man, when he dies in waning pride,
And earth-friends grieve o'er a lov'd one lost,
Wakes to the sense of a higher life
And greeting finds a loving wife,
And a thousand friends who lived and died,
Swelling the radiant Spirit host.

Who knows but he comes, as does the sun
To gladden the hearts all chill'd and sad,
Soothing as did he on the earth
When joy was fled, and still'd was mirth:
Proving he *still* is that loving one
Who loves us still, for he makes us glad."

—William Shakespeare.

The Spirits of those who have passed into "that bourne" from whence the Bard of Avon wrongly declares, "no traveller returns," do on the contrary frequently return; it seems to be their first duty to obtain consciousness of their own surroundings and to acquire a knowledge of the law of control. Their first mission is to go and bear the joyful tidings to those still in darkness whether on earth or in the first or lower spheres. On the other hand, at enlightened circles, those who know the truth are made the teachers of undeveloped Spirits, who did not on earth know or perchance would not learn the secrets of their immortal birth-right, and by this means such Spirits are assisted to a knowledge of the truth, and greatly helped in their development. Thus Spirits in the flesh and out of it, work in concert, intelligently doing their share in the work of emancipation.

Through the spheres of progression they ascend, in the one case, as far as flesh permits—in the other, until the Celestial Ones have done all they can in the direction of earth, and there remains for them no other field of effort, but those that loftier ascent can give, and still more exalted powers qualify them to perform.

SECTION II.

Super-Celestial Spheres.

"He that overcometh shall inherit all things: I will be his God, and he shall be my son."

Rev. xxi. 7.

SO far as we have explored the mysteries of the Unseen Universe in regard to the ascending types of men, we find that the sexual instincts, or rather the sexual differences of Spirits remain practically unaltered.

In the spheres, however, that we are now about to consider, there begins a gradual and perceptible merging of the sexual differences into each other. In plain language man begins to put on a femininity and woman a masculinity, that intermediately arrives at a state of balance or oneness, and finally terminates in the non-sexuality of pure angelhood. The true thinker cannot associate sex with God, any more than He can *limitation*. Angels are invariably painted in neutral character—men with the clear skin, and long hair of woman, and as indicated by the mystic saying of Christ "In heaven there are no marriages, nor giving in marriage!" we shall find no distinction of the sexes there.

Marriage is only an earth-type of the highest Celestial

union, for as in marriage "this twain becomes one flesh," so in the Celestial world the dual-sex belongs to each individual, and finally becomes *non est* in that still loftier realm where dual creative function is *of the Mind*, the work of Will and psychic Force. When two forces are so adjusted as to nullify each other's power, they may be said to non-exist: as the equilibrium of Justice and Mercy is Love, so is the God-like human unit the equilibrium of male and female energy. When Spirits have arrived at the intermediate stage of dual-sex, and even when they become Gods, they can of choice re-enter the states of matter below—act as guardian Spirits of a sphere, or re-enter Spirit-force-centres of the descending arc as Sephiroth. They are now Spirits of CHOICE, the highest Spirits who manifest in matter, and can occupy any position they choose in either arc of the creative cycle.

They need not enter actually into flesh, there is no record in the Celestial archives of such an event, but instead of doing so in *propria persona* they may so overshadow human beings, or so influence them from the Unseen that the human being so influenced may be really considered a re-incarnation of the overshadowing Spirit. That is *if* they belong to the same dynastic emanation. In such cases the Spirit is manifesting through a part of itself, and makes use of the personal pronoun with as much truth as if he were really embodied.

This does not apply to the generality of controls, for Spirits use whoever they can, in the great work of moulding the world anew—in effecting their personal development,—by assisting the earth's peoples to reformulate their systems and societies, their institutions and their laws, more into harmony with the Divine.

The Spirits of the super-celestial spheres often transmit their teachings and their objects through less developed Spirits, who act as mediators, and these in turn control the

mediums of the earth, and by this means disclose the wishes and the aims of the exalted one to his flesh-clad brothers.

The visions and voyages of the Seer enables him to hold personal intercourse with those exalted ones, and as his understanding dilates to the required dimensions, and he grasps the profound truths enunciated, there is conferred upon the children of matter a means of obtaining knowledge, freer from adulteration than the usual means affords.

Jupiter the god of Heaven, supreme god of the Greek and Roman mythologies through minor gods ruled the kings of earth. He used Mercury as his messenger, and through Mars and Venus ruled the wars and loves of the ancient peoples. By means of Apollo he presided over the arts and sciences: through Neptune he ruled the sea and through Ceres the earth: He was the Son of Heaven and earth through Saturn their son. His descent is traced thus:—

Coelus (heaven) and Terra (earth).

Saturn

Jupiter, Neptune, and Pluto.

Saturn according to this represents the stage of equilibrium between the highest and the lowest, between male and female, and is therefore a type of the Super-Celestial state, where the equilibrium obtains until it is merged in the sexless being. Saturn represents the sphere, and Jupiter a son of that sphere, and therefore the latter is a type of the Celestial beings we have under consideration.

As Jupiter ruled the kings of earth through the subordinate gods, so the Celestial Spirits rule and instruct the Spirits in matter and in flesh—in strife or peace—on sea or land: in arts or science and in every one of the paths

of life that man has to tread, there THEY are in person or in proxy to bless him and help him.

Saturn is also a type of the Church, in that he destroyed by earth-derived means his father's power to commune with earth, (see Virgil.) thus the Church hath taken upon herself to decide that miracles have ceased, and that no more should God converse with man, nor angels visit earth to comfort and to bless, except *within the pale of the Romish Church*.

It is only excusable when we consider that, alas! the average man is too liable to misuse, and even abuse the powers conferred upon him—that unstable minds work mischief even with their blessings—shallow and weak minds become unhinged by a very plethora of joys, and fools become fanatics in Revelation's hour. In such instances as these the Church, the Roman Catholic one at least, claim to have the power to direct the unprepared recipients, and disarm the untutored, or malicious users, of these occult powers, and as such we welcome them, and would like to witness the establishment of schools and colleges for the training of Psychics all over the world, something like the schools of the Prophets that flourished in ancient days: also of Philosophy such as obtained in Corinth and Athens at later periods. We would suggest that these colleges should be founded and endowed, and all sensitives that give themselves up to the service of God, willing to become His instruments for the public weal, should be developed and trained here under the most perfect conditions, and then such as are suited for public work could be sent forth girt for the conquest, and not as is too often the case in our day, allowed to become the butt of every unclean influence, the foci of all sorts of emanations, and the victims of dishonest knavery—dragged down, deteriorated, and depleted of even the moral powers and physical strength of a child, and at last cast a convicted impostor into a prison cell, or out into the streets,

a victim of the licentious psychology of the people he essayed to benefit by the exercise of his medial powers. Men of the Nineteenth Century! you have a wonderful gift in your midst! the gift of mediation between the two worlds;—see to it that you cultivate it, and sedulously cherish it, lest it pines and dies, and the Spiritual wave recede before you get your blessing and the “Woe” again be heard, “Ye have rejected my message, ye have persecuted my prophets,” &c.

Suns are said to be the primary children of the great cosmos, and that therefore their inhabitants when they pass through the progressive spheres appertaining thereto, are qualified for entry into the Super-Celestial spheres.

These spheres are beyond the spheres of suns, planets, or earth; they occupy an immense space immediately between the belts of progressive spheres (the Celestial) and the God Sphere.*

Spirits from Jupiter, Mars, Mercury, and Neptune are known to have visited earth, but we have no records as far as we have learned, of the visitation of a sun Spirit. (See Planetary Angels. Gleam 12.)

Human Science of course doubts the supposition that suns or planets are inhabited, but the inference they encourage is erroneous because it is based on elusive theories as to the solar substance. The postulates of science being erroneous the deductions therefrom are inconclusive. Astronomers have yet to learn the herein advanced theory of stellar origin and composition, and // they have not done learning, angels are willing to teach, that primal suns are the outcome of the initial Divine impulse that eventuated in the nucleation of primordial matter around magnetic centres—that secondary suns were the result of the creation of nucleatic magnetic current centres of the first degree—that planets are created

* See Diagrams II.

at the centres of the second degree, and by the creation of ever occurring centres, fresh nuclei are constantly being formed, yet Nature is so nicely adjusted in all her parts that no cessation of her activity is ever likely to occur, for her functions shall remain unimpaired till time shall be no more. The reciprocal demand and supply of all its parts is so omnipotently provided for, that, though there are new creations constantly going on, there is no overcrowding nor catastrophe; worlds wane and fill with unswerving regularity, and the elastic ether, to and from its fathomless womb, is receiving and bestowing the bounties of eternal-energies.

The order of the Universe is that we have got what we want, and we give what we have got and do not want, thus no one is poorer or richer, and with regard to the worlds of matter and the spheres of Spirits, this holds equally true, there is no decay—there is no feeding of some to the starving of others,—but like the mighty tides of ocean, forces and matter ebb and flow to maintain the true equilibrium.

Spirits of the earth and other planets enter the Celestial before the Super-Celestial; for orders of beings are ruled by the same laws as the orders of worlds—both have to fulfil the full measure of their cycles.

“No man hath seen God at any time!” so sayeth the Scriptures, and we agree that in the *literal* sense none have, but we believe that, when we have caught a glimpse of a human face all aglow with the light of a kindly deed, or lighted with the thoughts of world’s afar, we have seen God’s face, though perhaps darkly or indistinctly as through a glass, but nevertheless a glimpse.

When we see a face illumined with the glow of sacred fire—in prayer or praise; when inspiration gleams in the face of the orator or preacher; when the poet’s limpid eyes beams with unutterable themes, *we see the face of God*. In the calm night sky when from the abyss of unfathomed

blue the pale fires of the stars shine down, we see God's face. In the hush of noon when the orb of day poised on his myriad beams, thrills through all being his electric shafts; and the fair face of Nature is wreathed in fragrant smiles, we see God's face: and in the countenances of the radiant throng we trace its similitude: in the angel and archangel we discern His lineaments, and at length, when we have mounted the crests of the eternal hills, we perhaps shall see Him more distinctly still.

Artists invariably represent angels as having wings. Gustave Doré perhaps is the only artist who seems to have caught the proper idea, and in his recent pictures illustrating Milton's and Shakespeare's works, he has departed somewhat from the ordinary groove, and shown his Spiritual Beings very much as they are seen by clairvoyants.

Spirits of the earth spheres, and Spirits of the Celestial spheres, are never seen with wings; but some of those belonging to the planetary spheres are seen with *somewhat* that resemble wings. In this work we give some plates and etchings that faintly convey the ideas of the clairvoyants concerning those Spirits: the sketches are from the pencils of the Seers, drawn at the time of the vision.

Wings are evidently symbolic: in general, simply convey the idea of powers for rapidly passing from place to place. If, as some suppose, the hairs of the head and indeed of the whole body, are so many conductors of magnetism or electricity, what is to hinder our acceptance of the idea that the fluids of the ciliary appurtenances may be fully inflated and the fluids sent in radiant electric bands, even to the extent of holding up the Spirit-body? When a woman is drowning her hair spreads out over the surface of the water, and were it plentiful and long enough, spreading from her shoulders instead of her head, would very likely save her from a watery grave.

The specific gravity of a Spirit body as compared with the ether may be even less than that of a bird in our earth's atmosphere. And as a bird's wings always extend or have power in due ratio to the density of the body, to displace enough air to compensate for the density and so buoy it up, even so may a Spirit, by a radiation of ciliary magnetism, uphold himself in ethereal space. Spirits of this class have mastered the forces of nature to such an extent that they *need* no wings, for while it may be argued that they probably *could* manufacture them were they so minded, the mere fact that they are so potent, seems to us to put the NEED of those appendages entirely out of the question. Space does not present to them the geographical distances, or dimensions, that it does to embodied humans, for all ideas of space as well as time are there annihilated.

As with regard to Time there is no Past nor Future, but a pleasant Now; so with regard to space there is no There, or Yonder, but a *Here*, which truth properly studied and comprehended will enable the thinker to understand that material wings as the agents of travel are not logically necessary.*

Clairvoyants may *see* those magnetic-radiations that we have described, emerging probably from the shoulders (scapula) or ganglionic centres thereabouts, and *think* they are wings. Of course all clairvoyants interpret for themselves what they see, and they at various times may describe a magnetic emanation as a cloud, luminosity, spray or even take it for

* The conditions which cause disturbance in the delicate imponderable aura that surrounds the circle, as conclusively break the affinities through which the manifestations are made, as unscientific arrangements will destroy the effect of a voltaic pile, or galvanic pile.

Britten.

Reichenbach reports that his sensitives saw at the poles of the magnet, odie light, and felt in contact of large free crystals, odie sensations, which by himself were utterly unperceived.

Sensitive Mensch., Vol. i., p. 1.

a garment, wings or cloak according to its density, general outline, and location.

To make our meaning clear we will here cite the experience of a clairvoyant.

He described the figure of a man over six feet high, standing near one of our number.

The figure was clad in a semi-Roman garb, with a brass helmet, and a breast-plate, a short sword girt at his side, and what appeared to be a large cloak descending from his head, and enveloping or at least obscuring the lower limbs. He described this much to us as soon as he saw it, but as he gazed, the supposed cloak assumed an appearance like falling water or spray shrouding the lower figure, and finally was seen to be a flood of magnetism radiating from the head and back of the Spirit, in a downward direction. We subsequently learned that this Spirit was a Spirit from Mars bringing vital energy in his train.

Now, granted that this magnetic radiation was objectively seen by the clairvoyant, (and we *know* that it was so, for other clairvoyants independant of each other, and in each case uninformed as to what others had seen, afterwards described the same thing, corroborating each other in every detail.) what would have been the clairvoyant's *term* for the same if seen radiating backwards and upwards horizontally or obliquely? He would describe it as being some sort of wing, like angels wore! The halo that artists picture radiating from the heads of sacred characters exists objectively to the sight of the clairvoyant, for we learn that we give off emanations psychic as well as physical, and the mental emanations are as objective as those termed animal-magnetic. See "Dominique" Spirits appear clad in all sorts of garb to the sight of the Seer, and also to the eye of the Photographic Camera, and that which is objective to the latter is sure to be to the former. It will be seen by the Spirit Photos in this volume that

several of the Spirits have this veil-like covering over their forms, and it is very probable that were they photographed in the act of flight or on the move through the air, or ether, they would appear to have a gauze-like radiation in the rear, which might be easily taken for wings.

These radiations may take place from any part of the body; but as the force of the whole nature seems to have its seat in the ganglion at the back of the head, the radiations of volitional motion would very probably emerge thence, and if mechanical aids of a sort were needed, or mechanical force necessary, the magnetic force would beat upon the air and by the resistance of that body would impel the vessel onwards.

These then are our opinions on the wing-question, and we hope that we have shown the perfectly natural manner in which the apparent anomaly may be explained.

* "In 1460 Marsile Fisin admitted that the vapour a certain Spirit, emitted by rays darting from the eyes or in other ways, may affect persons in the body."

The human fluid exists in greater or smaller proportions in every human being.

It is a thousand times lighter and more sensitive than the smoke from a censor, and it ignores distance.

It is invisible to all but somnambulists, clairvoyants, etc., who uniformly see it in the shape of a luminosity or flame.

* Countess Dominique 1874.

Fragments.

"And there was taken up of the fragments that remained to them twelve baskets full."

Luke ix. 17.

SECTION ONE.

Spirit.

"The Simple have said in their hearts, 'None see us.' Yet God distinctly sees them, even the Spirit within their own breasts."

Hindu Scriptures.



N man resides the Deific Spark of creative energy; in woman the capacity to receive the germ of life, which by the force of Spiritual evolution develops the human counterparts of man and woman in offspring male and female.

The soul-body of the new-born child is the product of the united individualized magnetism of the father and mother conjoined, and blended in the creative act.

The essential Spirit of man and of woman is essential Deity.

Soul power consists in the complete subjection (by the supreme inmost soul of the truly Spiritual man) of the four elemental conditions of nature, through the affinitative mediumistic elements in human nature.

Psychic power is deemed miraculous only by those who lack psychic perception, for all human beings possess psychic

powers in measure. By a complete control of the grosser elements⁴ in the human nature, and the consequent absence of those molecular modifications of psychological sensations which are promotive of sin, the Spirit of man rises superior to its mundane environments, and all elemental physical conditions and corresponding Spiritual states become subject to the psychological control of such Spiritually emancipated ones, and mundane Spirits, elemental, human Spirits embodied and disembodied, are subject to such as unto a superior order of Intelligence: supermundane Spirits willingly minister to, and inspire such holy ones with thoughts, conceptions, and powers of soul, grander, deeper, fuller, than it is possible for sensuous human thought to conceive of, or acquire.

SECTION TWO.

The Philosophers' Stone.

"The soul itself is its own witness and its own refuge."

Hindu Scriptures.

PEOPLE who read the works of the ancient Alchemists and philosophers with unprejudiced minds, must see that their weak experiments were Divinely Inspired hence Powerful, in order to give man a conscious knowledge of the potent properties latent in Nature, and the wonderful effects produced by amalgamation.

Out of the much ridiculed researches of Alchemists has been formulated our present system of Chemistry; yet no honour is given to those who spent life, health, money, and even reputation, in trying to unbury Natural Secrets.

Surface thinkers to this day regard the Philosophers' Stone, which was to turn base metals into gold, as the vain dreams of visionaries; *they* cannot see beyond the letter which words convey, hence the amount of useless contention and argument in the world over WORDS only, by those who are unable to perceive that words are only vehicles to convey *ideas*, not the *idea itself*; moreover, these are the very people who are using the philosophers' stone—IDEA—and trans-

muting base metals into gold. In our present smelting foundries, brass, copper, zinc, aluminium, nickel and other alloys, where the amalgamation of a large portion of common metal with a small quantity of pure metal produces a substance equal in effect and use to the latter, in the proportion of the former, the philosopher's idea, (contemptuously called a stone,) is daily and hourly turning base metals into gold.

Certainly the Philosophers who received inspirationally how to construct a miniature smelting foundry, and who struggled with this and that probable and improbable article; with this condition and that condition, and who laboured night and day before they discovered the latent forces, which produced the alloys, did not benefit much financially by their discoveries, it took all the gold they could procure to carry on their experiments, and by the time success crowned their efforts, death claimed them.

The ancient Alchemists lived and died poor, leaving no amount of gold behind them, and because of this, the work and researches of their lives are overlooked, even despised and sneered at by their descendants, who are appropriating the results of their experiments and applying them on a large scale to transmute base metals into articles which sell *for* gold, and even as gold itself.

Strange! man is so short-sighted where his own interests or honour is in any way jeopardised by a wider and more unselfish vision. Will ridicule always be given to the world's benefactors and honour to the appropriators thereof?

SECTION THREE.

A Voice from the Spirit World.

"Greater love than this hath no man, that a man lay down his life for his friend."
Christian Scriptures.

A BENEDICTION of peace and love to all mankind from
A T — S — W —, born at L — H —, in the
parish of H — in B —, September 2nd, 1858, at 8 a.m.

I lived in the body twenty-three years eight months and two days, and died by my own hand on Thursday afternoon, May the fourth, 1882, in the grounds of Lea Hall, my own father's residence.

Truly sorrow flowed into my veins from my birth; the forces of nature conspired to create a sensitive soul with lofty ideals, and a mind yearning for sympathy, and yet foredoomed by the aspects of the Heavenly Bodies to live a life of perpetual disappointment, and to die in the early years of budding manhood, under the ban of a sin against society, linking with me, in a stigma of reproach in the minds of my kindred, her, who was, and is now, the object of my undying love.

Our union was opposed, our love pronounced impure, by those, who, looking at our affectionate association through the sensuous imagery created by their own mental bias, failed to perceive the possibility of a pure and holy alliance approved of God between two children of humanity, linked together

in the bonds of inseparable sympathy of soul. But in spite of the imputations of impurity which culminated in a charge directly affecting the personal honour—in the eyes of the world—of my beloved and myself, leading ultimately to my death; I hereby solemnly declare that our love was pure in the eyes of God and the angel world.

I greatly rejoice and praise God, that I am able to make known unmistakably through the lips of a medium, the fact of my continued existence in the realm of Spirit, and also to express the wondrous and soul-comforting fact of an unbroken continuance of that pure and undying love, which when once truly created in the minds of two human souls, can never be severed by the contingencies of time.

I particularly desire that this REVELATION of a Sublime reality be made known to those of my kindred still living in the body; particularly to her, who in the absence of my mother from the earth, so well filled her place; and also to my sisters, Minnie, and Florence, also Hubert, and Bernard.

A prayer wells up from the depths of my inmost Spirit on behalf of Herbert my brother, according to the law of this world.

My dear father holds communion with me and my beloved in this declaration, and my angel mother smiles in sweet and holy sympathy upon this act of love and justice, and in happy unison we bless her, on whose behalf these words are written. I am nevertheless fully aware that the truthfulness of this document will be impugned by some, and that my medium will be pronounced an impostor, for how true are the words of the Hebrew Scriptures, "Though one rose from the dead *yet* will they not believe!"

I wish to express how deeply I deplore the nature of my death, yet I fully recognise the force of a chain of psychological and physiological Causation which led inevitably to such a lamentable result; I have long ceased weeping unnecessary

tears of bitterness, and am prayerfully progressing in the perpetual evolution towards a higher standard of Spiritual growth. My Spirit tranquilly rests upon the bosom of Infinite Mercy.

One fact with regard to the immediate circumstances surrounding my painful transition.

Before taking from my box the fatal weapon with which I severed the life chord which linked my immortal Spirit to its earthly tenement, I sat down—bewildered as I was—and wrote a deliberate statement as to the motives which prompted this terrible act, in which I fully exonerated my beloved from any responsibility for the deed, positively stating that it was in vindication of HER personal honour.

This statement I placed in my own box, in plain view of the first person who might chance to open it.

Now in the name of God our Father, I ask, why was this statement suppressed? Was it simply to protect the family pride, thereby offering up my beloved as a living sacrifice in the eyes of the world?

Better far to maintain an eternal silence than give an untruthful answer to this question.

(The writing of the declaration here referred to was the spontaneous outcome of a lucid moment, and was utterly unknown to my beloved.)

I was present in Spirit when Jane as the mouthpiece of my family, endeavoured to strip my beloved of every token I had left behind, which could remind her of our pure and God-approved associations.

In conclusion I, T.—S.—W.—, truthfully affirm that this communication has been projected by me, through the brain organization of a wonderfully gifted medium, while in the unconscious trance, without suggestion from any other intelligence than my own.

This medium but for the stigma attached to the unpopular gift of Spirit mediumship, has a reputation to lose or keep.

Mental telepathy or thought transference, utterly fails to explain the marvellous reality of Spirit control. The former psychological powers of the mind are purely impressional and superficial, and are totally different in their results to the effects produced by the actual re-embodiment of a Spirit who has left the earth plane. Psychometric impression never argued with the minds of those persons from whom such impressions are received. On the other hand, a Spirit controlling often has the power to differ upon minute points of FACT with those to whom he is communicating, thus proving that this wondrous reality is not dependent upon the mind of the recipient.

Again a transferred mental impression could never endow a medium with the actual and continuous soul character of a departed Spirit.

A closing word of counsel to any who may suppose that so-called Spirit control is synonymous with superficial impressions. Investigate this mysterious subject with all the patience of which your soul is capable, and you will ultimately discover beyond a doubt, that converse with the so-called dead is a sublime reality, within the reach of any sincerely earnest and truthful mind.

I submit this humble missive to the calm judgment of those to whom it appeals, and confidently leave the issue in the hands of God, the Father of all His created children, for it is by His Divine permission that I, T.—S.—W.— have been enabled to return to the scene of my earthly experience, and thus vindicate the honour of my beloved.*

*This angelic communication was forwarded, as the Spirit T.—S.—W.— requested, to his mother and family, but as he anticipated either through conscience, education, or both, they refused to believe that such Divine commissions were possible, in the wicked state of the Nineteenth Century; yet would never presume to question similar commissions recorded thousands of years ago. The same inactivity and indifference to Truth, which prevented them comparing their conduct in the latter case with the former, restrained them from enquiring into the truth or falsity of this fact. Or did the document bear its own impress of a Truth, *too true* to be either questioned or palatable:

SECTION FOUR.

A Familiar Spirit.

King Saul said "Seek me out a woman that hath a familiar Spirit."

1. *Samuel*, xxviii.

WHY should man any longer leave this world in a condition of doubt, delusion, or darkness? If he would earnestly look into the Science of Spirit he would be rewarded.

Why do investigators turn back on their first enquiry into this simple truth? They exhibit a positiveness and mode of conduct altogether unlike what we expect from the *true* man of Science seeking for further knowledge.

Is it because they get afraid when they begin to find that what they thought was secret in their lives, is well-known to the ken of communicating Spirits, and like Samuel of old, they resent their annoyance, on the heads of the innocent mediums whose voice and organs the Unseen Intelligences so often use? If so, is it any surprise that this simple truth is *too true* for the majority of mankind to look honestly in the face without fear? They would have to overthrow their cherished schemes, their petty policies, and their weakly panderings to faults before they could derive any pleasure or profit from communing with these

all-knowing ones. Therefore a doctrine founded on substitution is more acceptable to such; still they show a timidity and wholesale avoidance of the *proofs* of man's future life, which is *not* born of unshaken confidence in the infallibility of the doctrines they teach men as Immortal Truth.

The very timidity and uncertainty with which our Spiritual Teachers attempt to explain to reasonable all-round thinkers such passages in our Bible as Samuel appearing to Saul through the "Woman of Endor;" Jesus appearing "in another form" on the way to Emmaus, the unaccountable and intense light which preceded the Divine visits, and other passages too numerous to mention, led us to look into Spiritualism and see what light it threw on such mysterious passages. Spiritualism being the Science of Religion—or the Sacred Mysteries which are the fundamental parts of all Religions—made these mysteries clear, and not only taught all that the Bible teaches, but also taught how to renew these Divine Revelations, and thereby demonstrate for ourselves the grand Truth of Immortality taught therein.

In the record of Samuel, Saul, and the Woman of Endor—which unscrupulous teachers twist in their endeavour to prove that those who consult persons who have familiar Spirits, sin—a familiar Spirit is a dead father, mother, brother, teacher, friend, or some one quite as familiar, who is capable of mesmerising some dear one she or he desires to guide, instruct, or give prophecies through, and far from being a sin, it is a gift God-given, and approved of by all whose lives, motives, and thoughts in this world, will bear the constant scrutiny of angelic recorders; for "are they not all ministering Spirits sent forth to minister to those who shall be heirs of the kingdom?"

SECTION FIVE.

Thought.

"Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being."

Hindu Scriptures.

COGITO, ergo, sum. I think therefore I am. The axiom formulated upon the hypothesis that being can only be cognised by a conscious ego, is inadequate to satisfy the interior man, as illuminated by the pure soul light of Spiritual consciousness: this conclusion—*cogito, ergo, sum*—arrived at by a philosopher in the endeavour satisfactorily and logically to prove the fact of his own individual existence as a basis upon which to build a system of metaphysics comprehending all that it is possible for a human being to know of himself, and the universe, falls short of true comprehensiveness by a long way. Though regarded by a certain school of metaphysicians as a golden text embodying the sublimity of wisdom it is the same as saying, "The apple is red, therefore the apple exists, thus basing an assumption of wisdom on a foregone conclusion he who has learned to look within himself—the Spiritual ego—for that illumination which springs from an actual consciousness of the Divine principle

resident within the interior chamber of the Divine human Spirit receives the axiom to which we have referred, and basing all conscious intelligence upon Spirit says "I am therefore I think."

The old Hindu text says "The mind thinks but the Soul knows," and here we have a recognition of the Sovereignty of the Spiritual over the sensuous nature.

Thought is the product of Spiritual energy operating through a material brain and is never in harmony with true Spiritual light excepting when the outward ego is in subjection to the illumination of the interior soul consciousness. All heresies, all figments of the imagination, all undue mental bias, all social and mental antagonisms are the result of the *imitation of the soul wisdom*. The slit through which the illumination enters, affords too little scope, the orifice of the window permits of no wide diffusion, and is not in ratio to the volume of light seeking admission.

SECTION SIX.

Genius

"Blessed are the meek, for they shall inherit the earth."

Matt v.

ASTROLOGY is purely a physical Science illustrating on a *large* scale, the part far distant Physical Nature plays in the external formation of man—as associations and food do on a smaller and nearer scale:—

The body and mind obey the Stellar influences, as the tides do the Moon's, and the Moon the Sun's; just as vegetation absorbs and matures by the carbonic acid man's lungs expel, and man thrives by the oxygen given off by vegetation; this mutual exchange is continually going on throughout the vegetable, insect, animal and stellar worlds, from the infinite to finite; from the animate to the inanimate, and vice versâ.

The approximate effects to the body of man from its external contact with surrounding Stellar matter at the nativity, and the time these effects will operate, to cause the chief events of life, can, by geometrical and mathematical calculations—the Sciences upon which the Divine laws of Astrology are based—be accurately foretold. But to look for the CAUSE of genius (an æsoteric force) in the rules of

Astrology, is as vain as to search for the CAUSE of thought in the cipheritious matter of the brain.

There is nothing in Astral lore which reveals the Æsoteric life of man to the view of his fellows. The trials, difficulties, oppositions, success and temptations are clearly seen; also the directions from which they arise, and the times they operate; but whether these trials have the effect of developing or extinguishing the Angel life within; whether the difficulties and oppositions sour or sweeten the natural disposition; whether the temptations are listened to, or the æsoteric call of conscience leads the individual on to victory, heedless of present pain, suspicion or oppression, Astrology in its impotence is dumb. So, for a knowledge of, and CAUSE of genius, we must refer to a higher Science than Astrology, sacred though it be.

The best, wisest, and most profound thinkers, scientists, astrologers, ancient and modern philosophers have all been students of the SCIENCE OF SCIENCES—the SCIENCE of Religions—without which no Science is complete, and every faith is as a tinkling cymbal.

This Science teaches that man has a Spiritual as well as a physical parentage—that the Spirit which animates a physical body varies according to the mental, moral, physical, Spiritual, psychic and aspirational planes of thought which the earthly parents set up in their conditions, circumstances, health, and a variety of more subtle states both of body and mind. The guardian angels who accompany a newly born child to earth have gained their experience of earth life as family ancestors, often generations remote, and this explains the many degrees of intelligence and capacity which we see around us—even in the young who have had no opportunities of acquiring it from an external source.

Men who live and die, ordinary physical mortals, can but inspire their descendants with an ordinary material and

limited knowledge, while those of aspirational and enquiring tendencies, sow seeds which mature and develop for the benefit of unborn generations, whom it is their work in the hereafter to tend and supply with intelligence. It is no uncommon thing to hear parents of inquisitive children say: "Where he gets his ideas from I can't imagine! Certainly not from me, nor his mother, for he asks questions on subjects we have never thought of, and he sees no one else,"—to the parents of such precocious children, these words may give some light.

Jesus said: "It is not *ye* that speak, but the Spirit of your Father who speaketh in you."

St. Paul echoes the same law of dependence in the words: "For in Him we live and move and have our being." "Cast all your care upon Him for He careth for you."

To materialize this fact. Unenlightened man stands in the same relation to the hereafter as a person brought up in outlying rural districts, a stranger to manufacturing labour, does to organized industries; he can form no idea of the immense number of hands employed in making such trifles as pins: the many different hands each pin passes through before completion, the managers, foremen, clerks, cashiers, time-keepers, store-keepers, watchmen, porters, &c., who all find active employment in each firm: while the Spiritually stagnant mind never thinks that these teeming masses receive their energies, activities, and thoughts from a higher order of organized beings, also under classified leaders, who have risen to the capacity of ministering Spirits, by a natural evolution of their Intelligence, who unseen by the material eye of man, are workers in the great manufactory we call Nature. Moreover, this "unseen cloud of witnesses," as St. Paul calls them, are our ancestors, and those workers in the pin and other manufactories will have to take their places in the next order of their evolution, as

Spirit workers, to form and control inanimate and animate Nature, taught and regulated by a series of Higher Intelligences, principalities, powers and Spiritual rulers, indeed become the mysterious intelligent "latent force" which the puzzled material Scientist can neither analyze nor explain the source of, while a higher and more Evolutionary class of etherealised man regulates the Elements and atmospheres, stars, planets, and suns.

God works by means, *Intelligence* is the instrument God uses to accomplish the ends we call Nature, and man's experiences the means of evolving Intelligence for advanced activities. Man is man through several successive stages of stellar incarnation after the earthly one, and retains his memory, nature and ambitions; the Angels evolve as dual after several deaths, similar to the death of the body. The body we now occupy is an epitome of the earth, or a receptacle for the capabilities of all organised material life below us, with the power of reflection added, which tends to the formation of additional organs called Spiritual and refining, the last growth of the brain and skull; some of which are so rudimentary as to have no scope for development in this body, but are transmitted to posterity physically by means of the law of generation, and fanned into activity by Spiritual law psychically.

Some ministering Spirits can easily impress their knowledge, experiences and mistakes on those they have invisible charge of, others again appear to have little or no developed knowledge beyond sensuous enjoyments, wherewith to inspire their posterity.

If men study to lie and deceive here, acting as though they consider the acme of happiness to lie in an uncontrolled abandonment to the pleasures of sense as Spirit parents—which all have to become—they can but inspire the intelligence of their descendants with the same grovelling tendencies.

Ignorance of these psychic laws tends to the perpetuation of evil.

The yearnings and aspirations of the God Principle focussed within, under such pre-natal influences as the above are too often entirely eclipsed unless natal environments tend to counteract the pre-natal until at maturity we find them intelligent animals. Sometimes on an advanced mental plane, but with no ray of psychic light to guide them in unfolding their latent Spiritual powers.

In a man of this type the cultivation of Will-power degenerates into a selfish psychology for the sole purpose of taking at a disadvantage his fellow-man, and by a plausible mental diplomacy, to subject him, in order to increase his own power. Self-control to this man is not self-sacrifice, but self-advancement, though he religiously teaches and enforces self-sacrifice in others.

The Spirit which animates certain REMARKABLE individuals, has been evolved from a *band* of advanced ministering Angels; this band continues as ministering and guardian Spirits to assist in the development of this newly organized intelligence, of which the guardian Angel always proves to have been an ancestor of one of the physical parents, and often has had to wait centuries and centuries to convey his advanced knowledge through matter. The highest Spiritual Intelligences can only be incarnated at rare intervals, the parental and cosmoical conditions which determine so exalted a Spiritual influx, do not occur frequently at the right moment to both parents. In the rare intervals which do occur, great difficulties have to be overcome, by the inner light, to manifest itself through the opposing conditions surrounding the child's life. Often the education and mode of rearing, considered necessary by the earthly parents, are but crushing, mutilating, and sometimes stamping out the manifestations of genius from within. The physical body,

which develops genius, is sensitive in the extreme, shrinking from the public gaze, writhing in torturous silent agony over injustices which his less sensitive brother would resent with interest. They are often unjustly accused of trifling wrongs and faults, which their refined organizations abhor as *crimes*, and while positive torture holds them mute, this painful and bewildered silence is usually taken as an acknowledgment of guilt. By a series of these misunderstandings, the channels of sympathy between him, his family, and acquaintances are dried up, and an effectual barrier raised. Unless the child of genius can command isolation from his fellows, he rarely grows old, this painful tension between the æsotic and exoteric life is far too great for long endurance in his physical frame. None are capable of seeing the bright spark, and are therefore unconscious of its existence, and the child like Linnæus, the naturalist, is continually being unjustly blamed: the child, youth, or man follows the dictates of the inner voice, to the neglect of his books, or the pursuit of wealth and position, and is thus constantly misunderstood and misrepresented.

We are told the parents of Linnæus intended him for a clergyman: of whom both studied horticulture, at the time of his birth, and had a wonderful collection of over four hundred exotic plants. A blossom would always soothe their little son when he cried. At four years of age he readily remembered many of their Swedish names. As he grew older they were concerned to find he neglected his books and studies for the fields and flowers, and *was often scolded for his industry* in collecting specimens and drying them. At twenty-one, in the University, he was considered a dunce, all his valuable knowledge of flowers was thought nothing of, until one of the professors took notice of him: this only procured for him enemies both envious and bitter. On one occasion, while revelling among his flowers, he had a Spiritual vision. The

flowers all became male and female, and sang a holy song inviting him to their wedding, at which they made him their king. In this vision, he got his first intimation, that like animals, plants are male and female, and with this light he set to work, proved the fact by experiment, and built up the present system of sexual botany. He wrote hard on his especial subject and proved himself to be as bright a genius as modern time has pronounced.

Edison, another of our modern geni, acknowledges the assistance given him by the Esoteric development of his own light, under the guidance of his assisting Spiritual forces, which to him have a visible and audible presence.

President Lincoln too was in audible and visible communication *daily* with his Spiritual councillors during his critical years, and it was by the audible direction of one of these angelic ministers that the emancipation proclamation was issued.*

Socrates was conscious of his Spiritual companion, to whom he was fain to listen in spite of his natural and worldly desire to the contrary.

Cases might be multiplied but space forbids.

Every person has a Spiritual counterpart, but all have not the psychic organization which admits of their being accompanied to earth by an audible and visible guardian, who is visible and invisible at almost the same moment, audible to themselves and inaudible to everyone else, who takes the responsibility of directing their movements, guiding, sympathising, and reproving. Children of the geni are considered singular, wayward, unsociable, and sometimes demented, by their fellows because they prefer to follow this occult voice, to the conventionalities and ways of the world. As time ripens and experiences multiply, they learn to trust

* See "Life of President Lincoln," by Mrs. Maynard.

the Æsoteric side of their life and regard this Spiritual guidance as Moses did his "Thus saith the Lord," as their infallible guide; by this means they are directed to accomplish some *one* useful work as a beacon to less enlightened mankind.

The brightest and most valuable genius is seldom discovered to be such until after death. Sometimes they are fully one hundred years ahead of their fellow men—to wit, Isaac Watts and Newton, during which time their light was feebly reflecting itself on newly born generations, and thus it always is. Unenlightened man cannot do justice to his more enlightened meek brethren, their very meekness makes them a target for those who wish to be thought leaders in learning and Science, to shoot at.* To those who have advanced beyond the conservatism of creeds, the words "Spirit," "Life and Force," are synonymous, used to express God in focus by organization. Man is the highest development of organized life known to material Science, but Spiritual Science knows of higher developments. Man's intelligence evolves from the death of the body, to the birth of the soul; by similar gradual changes from the death of the soul, the Spirit passes through several evolutions before it attains to the angel, then the archangel, cherubim, seraphim, and so on *ad infinitum*. "Man though dead still speaketh," and his chief work in the Hereafter lies with his fellow man; this explains how the sins of the fathers descend upon their children unto the third and fourth generation. He can but transmit physically and inspire psychically in proportion to his own attainments.

As the progress of the tree of this year is so slight from the tree of last year, that we could, and possibly do, call it the same, so is the outward appearance of the soul,

* For further illustrations see "Seers of the Ages," by Peebles, containing extracts from the lives of ancient and modern characters possessed of genius and their Æsoteric or Spiritual companions.

which evolves from the deceased body, the fac-simile of that material body which is laid in the grave, yet it is no more the same than this year's leaves are the same as last year's leaves.

The spark which shines so feebly through a gross physical body, would have shone with more intelligent light, had there been as much study and care given to the circumstances of the conception, of its material organism as to that of an intended race-horse, while sickness and disease would be unknown, if mothers were protected from intercourse during pregnancy and lactation.

Ignorance of Spiritual Science and organic undevelopment can alone account for the unnatural terror which material man shews on recognising the Spiritual body of some dear one, whose physical body he has buried long since. The grief of the Spirit to find that those who should welcome with love, only shun him with fear, can be more easily imagined than described, it also minimises and cripples the psychic assistance they have power to give their loved ones left behind.

To get an intelligent knowledge of Spiritual Science, years of daily study and preparation are needed, just as in other branches of Science and education, knowledge and art.

All exoteric systems of religion teach that man is immortal, but this theological truth can only be PROVED by the psychic who becomes, in the hands of his Spiritual progenitors, an Inspired Genius.

Mankind generally can learn the Science of sound, but only few excel as musicians, while none but the man of genius can move the emotions of the masses by the eloquence of his soul vibrations, which reach out, throb and pulsate in unison with that of the highest angelic harmonies.

Ancient artists, versed in occult Spiritual Science, always depicted subjects possessing a high and wide frontal formation

of brain, with a luminous halo round the head, in some large, radiating rays, in others small. Saints—we in these latter days are accustomed to call these portraits of ancient genius. It is this vital aura that surrounds mankind, its degree of illuminating, radiating and phosphorescent qualities which mark the Spiritual individuality of man and thing, *is in fact its soul or medium of communication between the body and Spirit.* A person with a large and clear soul is in closer touch with the Unseen, than a small or dark-souled individual. Among the former class, only, is marked genius to be found. Those who possess an extensive, clear, radiating and phosphorescent halo are able to photograph objects without sun, or any artificial light whatever, except this psychic light of the mind. Those, in whom this light is always burning, are natural psychic photographers, but not in this century will they be ranked by their fellows among the genii. *Now* they are despised of men, taught of Angels, chosen with others to usher in the Sixth Dispensation, to introduce new methods of scientific research, wherein the Unseen Realm of CAUSATION shall be included, so that old things may pass away and all things become new. *Then* the memory of Nineteenth Century Psychic Photographers will be venerated. They will be spoken of as Martyrs who suffered to advance Scientific Religion, in a materialistic age.

SECTION SEVEN.

Man's Immediate Resurrection.

"And many bodies of the saints which slept, arose and appeared unto many."

Matthew xxvii. 52, 53.

HOW few have ever thought in what an "Irish Wake" originated!

The Roman Catholics are taught that their dead friends will rise again in Spirit form, minus the worn-out physical body, which they have respectfully restored to Mother Earth: it is to hasten this resurrection that the pious Catholic devotes himself to vigils, prayers, lamentations and praises, in accordance with his knowledge of the past life of the friend he is "Waking." Now we cannot *prove* that the Catholic is in error! We may ridicule, pity, lend a curious eye and ear, or turn away with indifference from such superstitious notions: but is this sufficient to prove that their efforts are vain? We know that it is contrary to what we have been taught, and is not in accordance with the line of thought that we have taken up in reference to life, death, resurrection, and eternity, but this proves not that they are wrong. It is laudable and right for one person to show another *why* he believes in such and such a theory, but it

is a very questionable proceeding to ridicule or try to shake the faith, another may seriously and honestly have in rites which to us are a dead letter, and which, for ought we know may be nearer to natural religion than rites which we strictly observe, besides, it is necessary for us to have their hereditary temperaments, physical and psychical formation, for us to have lived their lives, had their individual temptations, experiences, and religious education before we should be in a fit position to judge as to which belief would place him in closest connection with the Almighty Uplifter of Man's Motives, the one he now holds, or the one we hold, for after all this is the aim of all creeds and religions, and in countries where every creed is tolerated, men naturally gravitate to the one which suits their individual temperaments best. All religious beliefs tend to elevate man and raise the standard of his morals, by teaching him that his motives are open to the scrutiny of an ever present God. The devout educated Catholic must have some intelligent ground for "Waking" their dead, which to us Protestants appears superstitious nonsense—let us allow that this may be so, it will lead us on to enquire what this ground can be.

St. Paul says "I have a natural body, and I have a Spiritual body." Catholics act as though they believe this, Protestants do not, the former believe the Spirit *man* lives, and continues the life which he only commenced in the body, be that life good or bad; he believes in continual everlasting life, and progress both for good and bad, hence his affection for the departed, stimulates him to prayers, and vigils. Indeed all religions and creeds seem to have had their origin in the *fact* of the "*dead rising*," being clearly made known to the *leader* or originator of every sect, by some former occupant, or occupants of this earth, from whom he got both his knowledge, mission, and enthusiasm in the form of what we call a ghost or Spirit.

We read of such wise philosophers and religious leaders as Pythagoras, Plato, Esculapious, Mahomet, Swedenborg, Apolonius, Cerenthus, Polycarp, Ignatius, Clement, Apollinaris, Ireneus, Tertullian, Augustine, Roger Bacon, St. Bernard, Martin Luther, Philip, Melanethorn, John Calvin, Christopher Columbus, Agrippa, Bodia, Tasso, Archbishop Crammer, Judicious Hooker, Paracelsus, Joan of Arc, Lord Bacon, George Fox, and many other prominent characters in history, all of whom saw and talked with Spirits, who directed and guided them for good; some of these characters were able to interrogate and converse with departed Spirits at will, others only saw them occasionally, to warn and advise previous to some great event, (see "Seers of the Ages," J. M. Peebles) now none in the present day would presume to pass sentence on the above men, whose ability, knowledge, wisdom and writings have been admired, imitated, and wondered at by the learned in all ages. Even a cursory view of ancient literature shows the present generation how little is known of the occult workings of Nature compared with past generations, and consequently the folly of passing judgment on a subject which we have not given the same amount of time and thought to the study of, as those we rashly sit in judgment upon.

Though we have many allusions in the Bible to the natural appearance of Spirits to men and women, whose lives are therein recorded for our imitation, we have none so clearly stated as being an effort of the will accompanied with a certain knowledge—and of course a special natural TALENT for acquiring that knowledge—as in the case of King Saul and the wise woman of Endor, (see I. Samuel xxviii.) according to this narrative so long as the king followed the Lord God: the prophets (mediums), seers (clairvoyants), enchanters (materializers), &c.—different phases of the same occult gift—were in high esteem, but when his wives turned

away his heart after other gods, he ordered all these gifted men and women to be put to death, because through their agency the Lord God was continually sending to him messages of reproof—they, in fact knew too much of his goings on for his comfort; and thus it is to this day! People bent on evil ever shun the society of those whose steady and pure lives stand out as a reproof, neither will their troubled consciences permit them to speak well of such, insomuch that if they had the power they would hesitate not to follow Saul's example, and make a law forbidding all people who led better lives or who had more knowledge than themselves, to be allowed to live. Now Samuel was dead, and the wholesale butchery of those, who, in the performance of their duty to God, had become troublesome to the king, did not give him the satisfaction he expected, and he began to repent; in this frame of mind he asked his servants to seek out an enchanter. In answer they reminded him of his order for all who were found with a familiar Spirit (or guardian Angel guide, demon, Lord or God, all of which terms are used interchangeably by Egyptian, Phœnician, Persian, and Grecian writers, even our learned church authority, Calmet says: "the name God is often given to the Angels") were to be put to death; the king therefore promised safety to anyone they would take him to; he was thereupon taken IN DISGUISE to a woman at Endor whom he treated with the respect her talent deserved, and in former years had commanded.

At first she declined, pleading as her excuse the king's command, but on his promising secrecy, she yielded, and asked what he wanted: when he said to speak to the prophet Samuel, she at once consented "to raise him up," or pray the Lord to put the king in audible communion with Samuel by means of her aura, and here notice that no sooner had she consented and placed herself in negative or prayerful

rapport with the Unseen cloud of witnesses surrounding mankind, than she was told by them who her visitor was, to whom she indignantly turned saying "Thou art King Saul. Why hast thou deceived me?" However his request was granted, her familiar Angel saw that no harm would come to her whereas, it would do the king good to speak once again to his faithful councillor, who proved himself in very deed to be the prophet Samuel, for the king not only saw him, and heard him, but the same reproof was administered, as so enraged the king when Samuel was in possession of his own material body.

- 1.—Now we must consider that such a good man as Samuel would not have appeared by means of this woman's gift, had her wisdom been displeasing to the Dispenser of all talents—The Almighty.
- 2.—Nowhere in the whole Bible do we find it stated that an enchanter, witch diviner, etc., should be put to death except this command of King Saul's and that of Moses, when making *judicial laws* for a semi-barbaric revengeful nation who regarded human life as lightly as we do animal life, and who might have used, *and did use*, these gifts for avenging the murderers of their loved ones.
- 3.—If this judicial law was Divine and intended for us to obey, so are all the rest of Moses' laws, and side by side with this one, we read:—"If any of you have a disobedient son who will not obey the voice of his father, he shall take him into the centre of the city and the elders of that city shall stone him with stones till he die."

Where is the father who will admit this law Divine and binding upon him? *No judicial law* is binding except upon the people for whom it was specially made and *in the century* which developed the need for such a law. All knowledge is

abused by the vicious, and used to further their schemes of evil, but the bad and the good are so inseparably mixed together in the world, that if knowledge is to be kept from the bad, all schools, colleges, and places of instruction would have to be closed, for we are all good till temptations come. *Temptation is the harvest which separates the tares from the wheat.*

English law-givers in the past saw a necessity for condemning a previously good husband and father to the gallows, because in a drunken frenzy he deals his wife her death blow, depriving the children of *both* their earthly protectors instead of one, and *perpetrating another murder themselves*, which does not atone for, or improve the murdered wife's condition, while it adds to the number of Spirits who are ever on the watch to inspire mankind with murderous feelings—*Nature's Vengeance*—neither is it a public check, for in this enlightened age men know that murder is an insane impulse, and that the time is ripe for this law to be repealed.

When Psychic Science or the occult law of CAUSES is taught in the Educational Colleges, in addition to, and in parallel lines with, material Science, our legislators will know that men, culprits though they may be, who are ushered prematurely from their physical body, either by the law, disease, or neglect, are the souls in prison, whom Jesus preached to before His ascension; by a Natural Law they are bound to earth, and cannot at once ascend. Those who die, before the body is worn out by old age full of uncontrolled passion, indignation and revenge, inspire the minds of men to the perpetuation of all kinds of agitating and disorderly deeds, indeed such souls prematurely born into the realm of CAUSATION or the material heavens produce by the law of inspiration, the evil thoughts and suggestions which against man's will, do at times crowd out better and more agreeable inspiration, why? Being nearer earth psychically, they can

more easily affect the material atoms of the brain than purer and less selfish disembodied souls. Evil communications corrupt good manners, quite as much on the psychic as the material plane: this being so, is it not wiser to teach men *where* they get their wrong thoughts from, in order that they may be better prepared to withstand them.

The difference between a witch and a prophet, lies in the fact that the latter uses his or her gifts under the protection, and in the interests of, the recognised religious authorities, while the former are unorganized, and free for all comers, good and bad alike, and as a result bad as well as good Spirits are equally free to control.

Is it possible for us in the nineteenth century "to raise the dead" without being instructed in the Romish doctrine, or in any way compromising our religious ideas of right and wrong? If we understand this to mean extricating the body we have placed in the ground we decidedly answer no; this can never be! But if by "raising the dead" we mean DRAWING round us—as ministering angels the Spiritual bodies of those loved ones who are only gone before, and who are already risen, we can speak from experience in the affirmative, for like reading, writing, the translation of languages, chemistry, and engineering: this knowledge can be acquired, irrespective of religion or nationality, and is quite as legitimate in the sight of the Creator, as the understanding of any other Natural Fact in His Universe.

Those people who gather the experience and theories, ancient and modern, on ghosts, visions, prophecies, &c., and put into practical demonstration the knowledge therein gleaned, will soon ascertain for themselves that the much dreaded "ghost" is none other than some dear departed one, Divinely commissioned through their Guardian Angels as the bearer of some important piece of advice, comfort or reproof, the Angel who addressed Monoah in the field was what we

in this age would call a Ghost or Spirit; these Bible Angels are sometimes called men as the three men whom Abraham entertained.

Man's aspiration for an intercommunion between the Seen and Unseen world of Spirits will be the chief means of ushering in the millenium, &c.

There are four *chief* ways of knowing that our own dead are risen, open to those who have not the necessary means, time or inclination to unfold their own Spiritual gifts.

1. By Clairvoyance.
2. " Materialization.
3. " Psychic Photography.
4. " Living in the world but not of it.

1.—Now clairvoyance is neither to be bought nor sold, it is a rare natural gift, like poetry, music, eloquence, etc., and is one of the gifts of the Spirit which St. Paul exhorts us not to be ignorant of, but to covet earnestly (1 Cor. xii. 1-10;) those who have not the "gift of discerning Spirits" can associate with those who have, and get a verbal description "raised" to their mental vision of relations and friends long since passed from view by death, and quite unknown to the clairvoyant, yet seen at all times and in all places by these gifted individuals, while these Spirits are not discernable to less talented people.

There are various degrees of natural vision between long-sight and short-sight; long-sighted people can discern minute objects at a considerable distance away, and describe every peculiarity in detail, when their short-sighted companion is unable to discern large objects many yards away: it would be folly and useless contention for the short-sighted to dispute the veracity of the long-sighted, or to put them down as exaggerators or intentional deceivers, it would be equally foolish to contend that the clairvoyants do not behold the hosts of aerial people whom they describe, the descriptions

so frequently answering to our departed friends, strangers to the talented Seers.

The late Prince Consort was deeply interested in clairvoyance. Mr. Home, the well-known medium, has visited the palace; and several members of the Royal Family are students of occult Science. Mr. Home, the clairvoyant, has also visited at the Courts of St. Petersburg, Berlin, and Paris.

- 2.—Materialization is a form of "raising the dead" which every one present can see as distinctly as the furniture or anything else in the room; all that is needed is the presence of certain people with a special chemical aura or with material vital organizations, hence the term "Materialization." These people manufacture in their own frame more vitality than the natural requirements of their physique demand, the surplus is thrown off into the atmosphere and imbibed by the more weakly of earth's inhabitants—these vital people are natural doctors and nurses, and there are always some in every town and country all over the globe. If a number of these specially organized ones be collected into one room, in a very short time there will be a sufficient quantity of atoms to form a temporary material covering, or body, for the Spirits present in the room, who will not only be visible, but recognisable, and if the atmosphere be kept quite still and the minds of the sitters calm and passive, they will soon prove that there is nothing to excite fear or dread, in their presence, but quite the reverse, as one by one the devoted wife, the faithful husband, the loving daughter, and the aged parents are recognised, by first one then another of those that are present. The materialization then of Spirits is quite easy and natural in the presence of those who have a pure mind in a healthy body. Longfellow knew this when he wrote

"How pure in heart, how sound in head,
 With what divine affections bold,
 Must be the man, whose thoughts would hold
 An hour's communion with the dead."

Again he says speaking of twilight:

Then the forms of the departed
 Enter at the open door,
 The beloved ones, the true hearted,
 Come to visit me once more.
 With a slow and noiseless foot-step
 Come these messengers Divine,
 Take the vacant chair beside me;
 Lay their gentle hands in mine.

To see a *materialized* Spirit no special gift is needed beyond a quiet, calm, and patient frame of mind.

3. Spirit Photography. Twenty years ago the Scientific and Photographic world were occasionally startled by well-known men of integrity, skill, and practical common-sense stating that while photographing some friend, or customer, a deceased relative has appeared on the plate, when none but the sitter and photographer have been in the room.

Chemists and scientists from time to time have taken up this subject to prove the impossibility, and in their turn have obtained knowledge of deceased relatives, and under conditions when there could be no possibility of deception, such were Professors Crookes, F.R.S.; Wallace, F.Z.S.; Zollner; H. Wedgwood; President Lincoln; W. Lloyd Garrison; the poet Longfellow; Mrs. H. B. Stowe; Bayard Taylor; the late Dr. Kane, Arctic explorer; the late Rev. J. Pierpoint; Lord Lindsay; the late Lord Dunraven; Lord Adare; C. F. Varley, F.R.S.; the late Dr. Robert Chambers; Dr. Gully; Dr. J. G. Wilkinson; Dr. Ashburner; the late Dr. Elliotson; the late Professor De Morgan; H. G. Atkinson, F.G.S.; William and Mary Howitt;

Mr. and Mrs. S. C. Hall; General Massey; Dr. Sexton; the late W. M. Thackeray; the late Elizabeth Barrett Browning; Sergeant Cox, etc.

Very much that happens during our lives is of such a psychological nature, that few understand it, and it is hushed up with the wise remark! "Oh! it's only your imagination." Be it so, what is imagination? The definition lexicographers and philosophers give, will not embrace all that is this day put down to imagination; for instance, a Photographic Camera has no imagination in the accepted sense of the word, and it has no thinking mind, therefore, it cannot lie and deceive, the usual explanation given by the sceptical of the first two methods of "raising the dead" consequently the open and free investigation of Spirit Photography demands the attention of every impartial and honest thinker.

In a penny paper called "Photography," July 18th, 1889, is a description of the Spirit of Nellie Power, which was photographed by two gentlemen (amateurs) who had also obtained Spirits of their relations who had passed over or died forty years ago. In the "British Journal of Photography," September 7th, 14th, and 21st, 1888; also January 9th, 1889, are additional testimonies from another source. During October, 1888, appeared some letters in the same journal, confirming the former by the experience of others; indeed from September, 1888, there has been something on the subject from time to time. During 1872, and for several years after, the subject was brought to light by thoughtful, earnest, and honest philanthropists but as England's leaders and the press in all ages have heaped ridicule, suspicion, and ignominy upon the lives of its greatest inventors, and so crushed all their inventive inspiration (for that century at least) from being of practical use to mankind, so it has, this most remarkable discovery, if not the latest; but as it was close on one hundred years before the English discovered

that their judgment in treating as a madman, the inventor of steam¹ for an agent in locomotion, was a mistake, so it will probably be as long before their eyes are open, to receive the photographic fact, that their beloved dead are all round them, though invisible to the coarse material of which the natural bodies of men are composed, this material, being the heavy deposit of earth; the next life, or death, leaves this heavy part behind it, but retains its original form, and so is capable of being recognised, when photographed, materialized, or described by the clairvoyant, as has been proved in innumerable well-attested cases, which space will not permit me to quote here (see "*Light*," weekly).

Every reader of American papers, knows now of the private agreement between the wife of, and President Lincoln, that the one who out-lived the other should go incognito to a Spirit photographer, and if possible the departed one should stand before the camera also, and so prove to the survivor a continued conscious existence if any. Mrs. Lincoln states that she travelled from Springfield, Ill. to Boston, for the sole purpose of having a picture taken, as a proof; that when she arrived in Boston she went directly to the studio, before visiting an hotel for fear someone who knew her, might see and recognise her, and thus defeat the object for which she had taken such a long journey. The picture of President Lincoln which she obtained is an excellent one. He is seen standing behind her with his hands resting on her shoulders and looking down with a pleasant smile. (See "*Human Nature*," a monthly periodical, for December, 1874, containing the photo and an account in which periodical the editor—M. A., Oxon, present editor of "*Light*," gives his personal investigation of many instances of Spirit photography—all the sitters were strangers to the photographer, and the Spirits developed on the plates are all recognised as dead friends, in attitudes different to any picture taken while they

were in their earth body, proving the power men have to "raise or behold their dead," if the subject were treated with less ridicule and prejudice, and more intelligence and aspiration. Faith is another important factor, for unless we believe a thing possible, we have no desire to attain to it. "Faith without works is dead." Faith that a thing is possible leads men to attempt its execution. The Nazarine said when men marvelled at his works—"Greater things than these shall ye do, if ye have only faith." "Faith precedes knowledge."

The "Waking" of the dead as practised by the Romish Church is what Protestants call "The Resurrection;" those who hold direct communion with the departed know that there is not a stated time for one great Universal Resurrection, but each person rises from the dead separately.

Death is a longer sleep than usual, sometimes only a few minutes, in other cases, hours, days, months or years, in some few cases of sudden death, it has been centuries before the Spirit could 'rise' and free itself magnetically from attraction to the healthy body from which the shock severed it. As far as the author can gather from the Unseen, in all cases, unconsciousness has reigned during the whole time of the separation of the Spirit from the body (called death), and when consciousness returns it is some little time before the Spirit realizes the loss of its material body, and has 'risen' in the full meaning of the term. It was to solicit the sympathy and assistance of ministering Angels who were able to soothe and soften the shock, the first knowledge of their separation from the body gives a Spirit on first "waking" that the religious 'wake' originated. In some cases the waking of the dead is a matter for rejoicing, in others there may be doubt, but as all Spirits whom the author has interrogated on this point, speak of the change as one to be desired, there is no authority for saying that it is a grief to

any Spirit. The only hell they say they know of is—that Spirits have to minister to those they have injured, and live in agonizing helplessness in full view of the consequences to their dear ones, of all they have done wrong while in the body, whether intentionally or in ignorance, until the effects are entirely lived out and atoned for by their descendants, they find that their faith in the Saviour is of no use, *except this faith led to the same unselfish life for others, the same humble desire to do good to all men with no thought of self or reward*, as characterised the life of the Nazarine. Some Spirits dwell in or near the earth spheres for centuries, and ages after that, others only for years, but all have to work near earth so long as they have descendants or dear ones left behind, and their work is made doubly hard and bitter by the indifference or fear which mortals show at the idea of their nearness, by those whom they consider should rejoice and welcome them.

- 4.—The fourth and best possible means for “raising the dead” is to live, think, and act in the sure knowledge that invisible and loving eyes are ever on us helping us by their approval to conquer temptations, and grieving with us at our failures, but with a sympathy and love which gives strength for future conquests: this is the surest way of “raising the dead,” because they feel welcome at any and every time, they find us alone, to reveal themselves to us: they know our needs and necessities, and with their enlarged vision and increased knowledge they are greater comforters and better councillors than men, coming fresh from their heavenly homes, they bring and leave behind them a peace born of God and a heavenly wisdom.

We close this brief outline by reminding the reader that the leader of every new sect has been led on by Spirits Invisible to all but himself, Moses, Jesus, Paul, Thomas à

Becket, Luther, Calvin, Swedenborg, Mahomet, Ann Lee, all saw, heard, were advised, guided and comforted in times of difficulty, by their Spirit friends.

Edison, the greatest inventor of the Nineteenth Century, fears not to acknowledge this assistance of Spirits. S. C. Hall, editor of the London Art Journal, acknowledges his indebtedness to communicating Spirit friends, and since his death his wife consciously enjoys his audible and visible Spiritual presence to this day; when this Communion is more known and desired, it will do more to redeem mankind from sin and sorrow than all the creeds and sermons ever invented.

Mankind get used to thinking God too far away to notice their mean and questionable actions, their angry spiteful words, their unkind selfish and malicious thoughts, whereas if they were sure that their mother, wife, or children were obliged, as Divinely commissioned guardian angels or ministering Spirits, to become acquainted with all their double dealings and deceptive policies, much of the selfishness, evil, and hollowness existing in society to-day would disappear and thus make room for a real religion where at present only the shadow of one exists.



Proverbs

GIVEN BY ANGELS.

HE who knoweth not self is more powerful than a nation.

He is a triangle Δ of force.

He is a Circle \bigcirc of harmony.

The Angels are the sublimated forces of the world—
Gods in embryo.

Such shalt thou become, O! man! if thy feet persevere
in the ways of unfoldment.

Beloved! remember that thy birthright is with the gods!

All selfishness must be banished from thy heart!

When a man dies he rises again into a more glorious
condition.

Like a flower he fades, and rises up again, a hundred-
fold more beautiful still.

Mercifully blest, be thou merciful.

What'er thou hast the most, the most of that give out.

Give that which thou hast, and trust in God for that
which thou hast not.

Thou shalt be joyful if thou givest joyfully.

Manifold are the blessings of him who giveth freely,
and manifold are the sorrows of him who giveth grudgingly.

As the flower hideth not its beauty from any beholder,
neither hide thou thy truth from thy fellow-man.

Let thy goodness be known by its emanations, not by
the exaltations of thine own glory.

Gold! As a servant thou art good.

But as a master thy fangs are felt after the flight of
time.

Glean honour, ne'er mind the fleety stuff called gold.

Thou hopest to glean ETERNAL honour.

Glean it, for thou art helped from above.

Thy time shall be much occupied.

Thou shalt be much sought after.

Thou shalt be regarded as a light in a world of darkness.

Thou art a little leaven to leaven a great lump.

Thy brain and nerves and pen shall write great thoughts,
not of thine own, but of thine Inspirers, they are from the
Eternal Heavens.

E'en as thou becomest more humble, thou shalt become
more powerful, more lucid.

For thou dardest to speak that which thou knowest to
be true, and to voluntarily become a martyr to establish the
cause of Truth.

To be a martyr for the cause of Truth is to become
a light in the Eternal Heavens.

Although to the wise the knowledge of the life beyond
the grave is real, yet there is always a reluctance to cross
the bounds and cut the cords which bind to earth.

Sweet is the passing over of those who have this
knowledge.

Every one, no matter how good, is liable to stumble, but
if they are only slips, the book of life does not record
them.

When thou stumblest, look above, and Angels will be
despatched to support and help thee up again.

Garnish thyself with truth, and thine emanations shall be light.

When Unseen things do fade away, then is the time for man to pray.

Great is the joy of the morning, when the Sun rises o'er the hills, and the day and night preceded with storms has been fulfilled.

As life is a succession of sensations, the more pleasurable ones man can crowd into his individual span the better.

In order to expel *painful* sensations, a knowledge of Nature's laws must be acquired and practised.

Unselfish command must be exercised over all lustful desires.

Disinclination for intercourse by one or other, is Nature's danger signal, that disease will follow should the signal be unheeded.

Let thy wife's desire be the key to unlock thine own, all else is lust.

One sided gratification is many times outweighed by the future suffering of the other.

The most loathsome and excruciating diseases are those arising from marital ravishments.

The offspring of such uneducated parents fill the work-houses and prisons.

They are the unfortunates of the earth, the inheritors of unrecognised disease, as a consequence they fail in their undertakings, and prefer deceit and selfish intrigues to uprightness.

Instead of holy angels being present to bless the Incarnation and guide the child through life, Spirits who died in lust, selfishness, cruelties, or depravity, are there, and according to a Law of Nature assume this office to the life-long detriment and ill-health of the life generated.

To insure to thyself a *succession* of pleasurable sensations

and to prolong thy life in peace and happiness, to the exclusion of disease and suffering, a momentary sacrifice of self for others, is at times necessary.

Angels are always ready at a sigh or a thought to assist in victory over self.

Domestic peace is the harmonious blending of the household notes.

When discord is perceived, before reprimanding another, examine well thine own note, maybe it is in a lower key than those who make up the rest of the chord.

When thine own desires and aspirations are pitched in a lower key than those with whom thou hast to live, pull up the strings of thine own instrument and harmony shall be restored to thee and thine.

In thy children, see the externalization of thine own thoughts, emotions and habits, at the time they were generated, this will make thee patient with their short-comings.

It will also reveal to thee that blame rests at thine own door, and should be administered to self first.

Thine own *example* will tune thy children to thine own key be it high or low.

Precept not supported by example, impairs the quality of the instrument, it cannot vibrate harmonies.

Peace and happiness is the right of every child of earth and is the object of Nature.

To put one's self in harmony with Nature, and secure a succession of pleasurable sensations, the lower instincts must be pulled up, and yield to the higher.

When the lower drags down the higher, the instrument is impaired and the result is:—

1. Discord,	} here.	Disgrace,	} hereafter.
2. Suffering,		Rupture,	
3. Disease,		Self-condemnation,	

SECTION NINE.

The Communion of Saints.

EACH time we go to church and repeat the Apostles' Creed, we confess that we believe in "the Communion of Saints," and yet how few are found who practically believe in such a Communion:

We propose to deal with the following questions.

1. What is the Communion of Saints?
2. Can we attain to the Communion of Saints?
3. How can we attain to the Communion of Saints?

In the first place we must be quite clear as to what is meant by Communion. Lexicographers state it to be "converse between two or more persons," "Mutual interchange of thoughts and opinions by conference." A state of giving and receiving knowledge."

The two or more people are the Communicant or Communicants on the one hand, and the Saints communed with on the other. A Saint is a glorified human being, glorification does not take place until after the separation from the body. The Protestant Church to-day does not teach that this kind communion is possible.

We aim at showing that there is an evolution of religion in proportion to the mental and moral development of a nation, and that the Religious experience of one generation

is not sufficient for the requirements of the next. The same means are open to direct Communion with angels now as in past ages, and it is the duty of all religious bodies to recognise this fact; not in order to supercede the Spirit teaching of the Bible, but in order that all human beings who desire it may have opportunities for Communion with the Saints as of old, with the approval of the Christian Church. Personal opportunities for knowing man's near touch with their Unseen relatives would have more power to check sin than all the sermons ever preached. If men knew *for a certainty* that their dear departed were grieved witnesses of every secret thought, unkind action, every malicious wish, and every selfish scheme to entrap the unsuspecting, to say nothing of more pronounced sins, think you that this knowledge would not have more effect in rendering the motives and thoughts of men and women truer, purer, and less selfish?

If thoughtful seekers after Heavenly Wisdom ask their Spiritual advisers when, where, or how such Communion spoken of in the Apostle's creed, can be held, they are either met with looks and remarks of unutterable astonishment and equivocation or they are told that such a questionable attitude towards all accepted and orthodox theories shows a lack of faith, and as it is by faith man is saved, this state of mind amounts to sin, therefore they ought to seek for faith—not knowledge—that this Communion was given only to the Apostles, and when miracles ceased this Communion ceased also.

The thoughtful mind thus thrown back on itself naturally argues, if it is not in *my* power to hold this Communion nor to prove for myself that others hold a Communion with Saints, why should I repeat like a parrot "I believe in the Communion of Saints," when "Faith without works is dead being alone."

Why are we taught that the days of miracles have

ceased? The Bible does not teach this, it says "Greater works than these shall ye do." In the same Sacred Volume we read that our Great Example said, "Go ye into all the world and preach glad tidings to every creature, and these SIGNS shall follow them that believe," etc.

The plain reading of this passage is, that these signs follow, or go hand in hand with faith in *every age, present, past, and future*. "The Spirit giveth life—the letter killeth." An abject reverence for the letter of a religion, shows a lack of Spirit knowledge, and Spirit experience; and this is our position to-day.

If our Spiritual Teachers do not encourage the *presence* of Spirits, they cannot hold direct Communion with Saints, for Saints are glorified human beings, and glorified human beings are what the Nineteenth Century calls Spirits, after the earliest followers of Christ. "Prove the Spirits," says St. John.

Religious teachers dare not admit to their congregations that though they themselves cannot draw thus near to the Spirit World, it is possible for their congregations to do so; therefore they explain away these passages as their personal ingenuity suggests, and in this they are honest, for they are but teaching what was taught to them as the true doctrine to be preached in orthodox churches.

We maintain that if the Bible contains Revelations from God to man—as we believe it does—there is nothing in its pages to prevent every *Spiritually* intelligent man and woman in God's universe—be the theories of his religion what they may—from holding direct Communion with His ministering Spirits.

These ministering angels are often our own dear departed ones; and the efforts they make to establish an intelligent Communication between themselves and those who regard their dead as not lost, only "gone before," may in some

measure account for the increased wisdom of those among us who seem to treasure the sweet memory that their Unseen Dead are near, awaiting a happy reunion.

Abraham we read entertained angels—*unawares*.

Manoah, Samson's father, conversed with a *man* in a field, and *afterwards* discovered he was an angel.

Indeed the pages of Holy Writ are luminous with the records of frequent Communings of holy men and women, with the denizens of the realm of Spirit—the experiences of St. Paul, St. Peter, St. John, might be quoted, take Spiritualism out of the Bible and it would be valueless, for *what is Spiritualism but authenticated cases of the Spirits of men returning as Angels or ministering Spirits*, with messages from heaven? Instances of Communion with Saints can be traced in isolated cases all over the world, up to the Nineteenth Century.—(See Nineteenth Century Miracles, by Mrs. Emma Hardinge Britten.)

Experience has taught us that miracles as such are only miraculous so long as they are outside our own individual experience and knowledge, this is why they excite wonder and provoke incredulity, when claimed to transpire outside Biblical History. In reality there are hundreds of miracles wrought daily in our midst, but they have ceased to be miraculous in *our* eyes, because we have accepted the reality of them, and so brought about one of the chief "conditions" necessary for their continued existence; that is certainly in their possibility.

Life itself is one of these possibilities.

Thought is another. Communion of Saints is another, when the same conditions are given. If the latter reality be accepted with the same amount of faith and *expectancy* as the former, the miraculous will cease to exist, and the higher powers of our nature resulting in "Greater Miracles," will become as much a part of our evolutionary and national

religion as life, thought, and social reform, until at last the mysterious and dreaded process of death will be regarded with as much pleasure as changing an old and worn-out garment—the body—for a new and a better one—the Soul.

This Communion with Saints teaches, that it is not by a *blind belief* in any ecclesiastical Creed, Dogma, or Religion—man made—which develops Angel-hood and consequent future happiness, but rather the amount of *power* these Creeds, Dogmas, and Religions have had during life in exalting the Holy Spirits of God in Man above self, and selfish gratification. “**This is the Spirit of all Religions,**” and that religion or creed which best succeeds in stimulating to this silent self-conquest, is certainly the best in the eyes of the All-Seeing.

Is it not strange that every nation of the globe considers that its own religion has the highest claims with the God of Heaven? Those we regard as Infidels and Idolators are accustomed to *praise* of and pray for us as Infidels or Idolators, whose idol is a man nailed to a cross, and sometimes the cross itself. We are therefore greeted at the threshold with the startling fact that every religion professed by animated creatures of God is the outcome of their own particular organization, nationality, and environments, be it Christian, Mahometan, or Idolatrous, and in its SPIRIT is true and *equally* calculated to elevate its followers to God's Right Hand, so long as they live up to the religion they profess. It is not what religion are you? but *do you live up to the highest possibilities of the religion you do profess?* which will decide whether the Christian man or the Idolator ranks highest in the Heavenly Mansions.

The question now arises in the minds of intelligent thinkers. Are we as modern Christians living up to the highest possibilities of our profession of religion? We confess to believe in the Communion of Saints and yet deny the

possibility of such Communion *now-a-days*. As if what *had* been cannot be again! When the few (who from experience know) state that such converse is possible, even in these days, our religious authorities surround these Communicants, and the Invisible Saints likewise, with such an atmosphere of suspicion as to compel the former to keep the treasured fact a secret from the ears of men, or else they find themselves cut off from the society of those very religious bodies who confess—and have taught them to confess, that it is right to believe in the LETTER of such Communion, but that the SPIRIT is worn out—in fact exhausted itself on the Apostles. In consequence of which all who are known to have “Spiritual gifts” in this day are set down as impostors without question, enquiry, or investigation, *but why marvel? The religious authorities persecuted and branded the Saviour Himself as an impostor*, and wherever His followers in the Apostles’ days wrought marvels, or saw Angels, suspicion and persecution followed them also: and this is the real reason why the wonders continually happening in our midst are hushed up (for fear of ridicule).

The cessation of Angel’s visits is an error. There is no more secret mystery in this Communion than in any other of Nature’s wondrous problems.

Can we attain to this Communion of Saints?

SO far we have not gone outside the revealed knowledge in the Bible to prove that it is through the philosophy of Spirit Communion that we have the religions called Jewish and Christian. Both these originated in, and taught, a knowledge of a hereafter, or a continued intelligent existence of the Spirit and soul of man, with its ability, under favourable circumstances, and for special purposes, to return and commune with men.

We in this Nineteenth Century are as capable of holding direct Communion with Saints as any of those holy men whose characters, miracles, visions, prophecies, teachings and lives are historically recorded in the Bible.

As a successful commercial nation, it flatters our vanity to fondly imagine that we have attained to higher internal knowledge than our forefathers, and so are in a position to put to silence *without study* the philosophy of such advanced men as Homer, Plato, Socrates, Irenæus, Thomas à Becket, Luther, Bacon, Swedenborg, Lord Brougham, Owen, (ex-minister in the American Diplomatic Service) Judge Edmunds (New York), Greeley (late editor of "The Tribune"), Professor Wallace (of the Royal Society), Prince E. Wittgenstein, Baron Guldenstuble, and a host of others hardly less distinguished, who not only believed Communion with Saints possible, but *held this Communion* in their own persons, and thus greatly

increased their facilities for obtaining true knowledge, such knowledge, as men in all ages admire, but are so reluctant to ascribe to its true source *direct modern revelation*.

It may be asked, What is revelation? Revelation is generally accepted to be God's Word as given to us through the agency of His servants. The question arises, Who are His servants? God's servants in Biblical history were *not* those who by a circumscribed and collegiate training were capable of dogmatising a conventional creed according to the agreed translation and interpretation of men, and the non-acceptance of which would result in their damnation during eternity.

Far be it from us to strike at a class of men among whom—from personal experience—there are those we have great and good reasons to revere, look up to, admire their teachings, and imitate their lives. It is not *individual men*, but the *system* of dogmatising narrow views which do not take in all mankind—but only the few who may be lucky enough to believe as they preach—or evil enough to pretend that they do—or careless enough not even to trouble to enquire of themselves whether they do; so long as they can become good imitators, it suffices in their own eyes and that of their neighbours.

God's servants were those who by special *natural gifts* were so constituted, that they were able to see and hold communion with the angels, along with other Spiritual gifts spoken of by St. Paul in the following words, I. Corinthians, xii, 8, 9, 10, "For to one is given by the Spirit the word of *wisdom*; to another the word of *knowledge* by the same Spirit; to another *faith* by the same Spirit; to another the *gifts of healing* by the same Spirit; to another the *working of miracles*; to another *prophecy*; to another *discerning of Spirits*; to another divers kinds of *tongues*; to another the *interpretation of tongues*."

Such men were Samuel, Isaiah, Noah, Jacob, Elijah, Elisha, St. Paul, St. John, etc., etc.

We can prove Angels from Holy Writ to be men, minus the physical body, only seen by those sacredly gifted ones who have Spirit sight developed in addition to organic sight. This gift belongs to Genius as does the ability to excel in painting, drawing, music, sculpture, oratory, poetry, etc., etc.

Now whether these gifts can be cultivated is a very natural enquiry; to which we reply, if you keep paper, paints, pencils, and musical instruments from the rising generations you will never detect the embryo of the future Artist, Musician, or Poet. So it is with clairvoyance, etc., or as the Bible calls those genii, Seers—if you repulse the recital in others of that which appears to *you* to be simply superstition imagination, or a harmless form of delirium, you cramp instead of cultivate the Divine talent, and the unrecognised Seer becomes silent, reserved, peculiar, and in some instances irritable or hysterical. He knows of an internal something which he must suppress to please those he lives with, and in his effort to avoid ridicule, he unconsciously warps the holiest part of his Nature that which when directed into more material channels than Seership, etc., we recognise as Genius; and various nervous diseases are the result.

What family is there but contains at least one of these misunderstood but gifted ones? Which gifts are crushed and useless, because unrecognised by the hard, every-day commercial and money-making business man, who because his son does not show the same sharp bustling business talent for making money, and interesting himself in the every-day affairs of this life, as the father did, is rebuked, and spurred on to do that which is distasteful, often persecuted relentlessly because there is “no go” in him. When you find such an one in your family, with no organic disease as

a cause, be sure there are hidden gems somewhere, lying deeply below the surface, which only want the polishing touch of the Lapidary to reveal them in all their splendour: sympathy is the Lapidary: education and leisure produce the opportunity to gravitate to the *natural* sphere of usefulness: it also gives the means of evolution. It may take time! Genius is generally slow to appear and slower to be recognised!

This rule equally holds good with Spiritual gifts such as those we are considering.

The Bible is such a wonderful book that all the many people professing different creeds and denominations can each prove the doctrines they hold, from the Bible. Why? The cause, strange as it may seem, arises from the fact that men and women—who become God's inspiring angels—are differently organized, *i.e.*, have different temperaments and different shaped heads—some expand upwards from the ear, giving aspirational and lofty motives, the opposite to earthly grovellers; others expand forwards—giving them an intellectual turn, the breadth and height of the head in the centre and back showing the direction the intellect would take, whether Spiritual or to exalt self. Others again have more brain backwards and upwards, giving the self-assertive man who never allows anyone to have an opinion contrary to his own; this form of head makes a bigot; one, who if his head gradually lowers to the front, would consider it his duty to persecute and mercilessly torture those who held religious opinions contrary to his own. This last type should never be chosen either to make or administer laws. A man whose brain is as high, broad, and capacious in the front, and middle as the back makes the best lawgiver judge and magistrate.

The owners of these different shaped heads, view all things differently, and yet all are right from their own stand-

point, for with their particular brain development, they could not think otherwise, and be true to their inner consciousness which is God's voice within them; but as they place themselves in a position to listen to (without contention or bias) the opinions of others, and silently and thoughtfully compare these opinions with their own, evolution or development is taking place, and if the former opinions are not changed for the latter, a broader cast has been given to the mind, and a still further desire to grasp with an unprejudiced mind the yet unexplored opinions which are honestly held by some, and yet diametrically opposed to their own: in this way each evolves the faith, creeds, and ideas for the next generation, which are more likely to expand in his children's minds, than in his own.

An orthodox or family creed is totally unfit for the comprehension of evolutionary organizations, and therefore produces the lukewarmness so noticeable among modern religionists. There is an evolution in religion as in all things else, and each must gravitate to the one he is best fitted for, according to his organization!

By these remarks it will be seen that we are not contending that all should hold communion with departed souls; but that all should place themselves in a position to ascertain the truth by their own individual experience, well thought over and pondered upon, before they presume to pass an opinion of doubt and unbelief on a subject—but for the truth of which there would be no Bible in existence at the present day.

St. John on the Isle of Patmos fell at the feet of the Angel, (who gave to him the prophecies contained in the Revelations,) when our Bible gives these remarkable words—the Angel's rebuke to John for such an act.—“See Thou do it not, *I am thy fellow-servant and of thy brethren.*” Therefore from the Bible we learn that the gift of prophecy

can be revealed to man by our departed brethern and fellow-servants, who are, though Angels in Spirit-land, still in sympathy with our particular train of thoughts, and as there were as many diversities of organization in the days in which the Bible was compiled, so the departed ones, still in sympathy with those remaining on the earth, return as Angels, some through mediums, as the three men whom Abraham entertained, and afterwards found that he had been entertaining Angels unawares. Such a return was that of the Holy Jesus. His first appearance was to Mary through the medium of a gardener, who was so totally unrecognised by her, in appearance, that she cried to him, "Sir! If thou hast borne him hence, tell me where thou hast laid him!" His reply was—"Mary!" The voice was that of Jesus! His own voice. (The voice is the key to the indentification of Spirits in the present day also.) This was sufficient for Mary to recognise her Saviour. Filled with joyful surprise she exclaimed—"Rabboni!"

Mark in his last chapter tells us, "Again he appeared to two of His disciples as they were walking to Emmaus *in another form* (or medium), and talked with them by the way." Later on Mark tells us—"Then He appeared to the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen Him."

These visits he paid on the third day in fulfilment of the prophecy—"In three days will I rise again." And lastly he appeared to Thomas and showed him his hands and his side: this may mystify some who are at present unacquainted with the occult mystery of Spirit control. For the benefit of such we may state that when a Spirit magnetises a Sensitive for the purpose of controlling him, the Medium or Sensitive temporally experiences the same sufferings, pains, distortions and marks as the Spirit's own body did before

it was severed from it. Persons who have intelligently and continuously studied Spirit return, and experienced the first few controls of some dear departed one, have had to witness over again the sharp agonies of body which tore the beloved Spirit from earth heavenward; and though they appeared to be the Sensitive's sufferings and not the Spirit's, the distress to the beholder was none the less real and palpable, for in many cases the exact words are repeated as uttered by the dying one during the day of his death.

We may add for the relief of the uninitiated that the last illness and death-scene is seldom reenacted after the first control. The Spirit is then as free on earth to speak with the mouth, and think through the brain of the medium as a mesmerist is to work through the organism of his subject. St. John writes thus of our Saviour's last visit—"Then came Jesus, the doors being shut, and stood in the midst of them."

From this it would appear that His last visit was a materialization, such as have so frequently occurred during this Nineteenth Century. Yet this is not necessarily so, for in the History of the Romish Church we have many instances given of devotees who have exhibited all the external signs, even to the stigmata or wounds, of their crucified Lord. Such cases exemplify what we are now stating, and but for the impatient disbelief exhibited among men of modern times, these phenomena would be multiplied among us; they are here in our midst, and we hear of them, and can see and know for ourselves but for one obstacle, viz., the utter inability of men to believe that anything can possibly be that they see, feel, or know not of—the real secret of all unbelief. We have endeavoured to show that in ancient times the possibility for the Spirits of the departed to return to earth existed, also that they return in the present day to comfort, advise, support, counsel, and instruct all who *welcome them* with a calm, unprejudiced, patient faith.

To the masses this may appear impossible. Jesus said "*If ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place and it shall remove, and nothing shall be impossible unto you.*" Howbeit this kind goeth not out *but by prayer and fasting.*"—Matthew xvii. 20, 21.

How can we individually attain to the Communion of Saints?

“**B**Y obtaining Spirit power which will not be manifested till the Spirit within has acquired such perfect mastery of itself, that it can never be moved to anger or emotion, realizes no pleasure, cares for no pain, experiences no mortification at insult, loss or disappointment; in a word subdues every emotion that stirs common men’s minds—to arrive at this stage, severe and painful, as well as long continued discipline is necessary. We read in olden days of good men in the church disciplining the body by prayer, fastings and penance.

Having attained perfect equilibrium, the next step is to obtain power, the individual must be able to wake when he pleases, and to sleep when he pleases, go in Spirit during bodily sleep where he wills, and visit—as well as remember when awake—distant scenes. He must be enabled by practice to telegraph mentally with his fellow associates, and present himself Spiritually in their midst.”

This preparation is calculated to attract the highest Spiritual sympathy; moreover the person has such perfect command over his body, that he is able to resist elementary or undeveloped Spirits:—such as encourage evil and uncharitable thoughts, and assist schemes or impress, in

formulating evil plans. The study of the latter is termed Black Magic, whereas the study of the conditions which conduce to a Communion of Saints is called White Magic, from the fact that the Spirits appear in Black or White according as their purpose is good or bad,—that there are both good and bad Spirits St. John recognised, or he would not have exhorted his followers to “prove the Spirits whether they be of God.”*

Those people who formulate to themselves a theory and endeavour to make facts square to it, instead of taking the bare facts, and from them formulating a theory, call the Communion of Saints “imagination,” and those individuals who commune with Spirits they say are deluded, or explain as the ideal imaginings of man’s own mind, etc.

But we ask all who give this explanation—to what we know to be Communion with Saints,—“What facts they can give to *prove* that these internal colloquies are the result of imagination *not* communings, with our departed friends? We can give every information whereby anyone can prove beyond dispute that the so-called dead are not dead to consciousness, only to the worn-out, or injured body—resigned to Mother Earth—which the consciousness, or soul, inhabited to gain experience in. There is a soul growth, as well as a bodily growth, and those people in whom religion is not merely the profession of a certain creed, but a vital, Spiritual daily life-force, have already commenced the Spiritual evolution, new birth, or soul-growth. They do not *wait* for heaven; it has commenced here while in the body, and they know it.

There is no fear of death with them; they look upon it as a continuation of life, without the physical ills which now hinder the Spiritual unfoldment of the soul, as cold weather prevents a rose bud unfolding. They know that

* “Two Worlds,” Nov. 18th, 1887.

they will commence the next life where they left off, and will reap the consequences of all sin and folly which they have not reaped here; and enjoy the fruits of their goodness. How do they know? By the Communion with Saints, who, by a process of silent arguing upon doubtful topics, succeed in leaving the mind at rest, by giving a knowledge and producing a peace which passes all understanding.

This is the source of all originality, and one of the "Gifts of the Spirit"—knowledge.

There are minds, who do not have these silent Communings with Saints, whose phrenological organ of Spirituality is not developed naturally, to such an extent as to make this possible. Are they to be left without Communion with Saints? Certainly not, in them the physical nature is in advance of the mental; and Spirits of a similar nature are willing and waiting to commune with them through natural laws. There are highly strung, sensitively organized men, women, and children, who are capable of being mesmerised by powerfully individualized Spirits, who strongly desire to advise, instruct, or warn directly some dear one, whom they have been Divinely permitted impressionally to guide in the capacity of ministering Spirits, or guardian Angels. For a man of this class to hold communion with the sainted dead, he must seek out these sensitives, or mediums, and by establishing friendly relations between them and himself, he will find that without a powerful imagination, large ideality, and Spirituality, it is possible to hold Communion with Saints, who will prove themselves to be either mother, father, sister, brother, husband, wife, lover, family, ancestor, or friend, and by using the sensitives' brain and organization while in the magnetic trance, the Spirits can speak in their own familiar voices of private conversations, walks, family matters, etc., which prove beyond a doubt to all that the dead DIE NOT, but are simply "changed in the

twinkling of an eye" into an opener, freer, more expansive, and higher life: that the Spirit is freed from its earthly tabernacle, but retains its own personality in its soul or aerial body, and also its own individuality, with all the peculiarities so well-known to the dear ones left behind.

But there is another class of men and women whose consciences are not clear enough to bear the knowledge of the perpetual scrutiny of the dear ones gone before; they *dare* not believe this fact; especially that *unspoken* thoughts are as clearly known to departed relations—now guardian Angels—as those which are *uttered*. This class formulate to themselves theories in the hope of explaining away facts, and endeavour by a process of *reasoning* to make the facts fit into their theories and opinions; but opinions prove nothing, and words can explain and convince the *unthinking* of the *apparent* truth of any opinion; but unless *facts* are brought by these self-deceivers to disprove the many facts we now have: that not only do the departed live, but that they are intelligently and consciously themselves; are always near us; can hold communion with us; are our guardian Angels; and under proper conditions—*i.e.*, when we feel a warm-hearted and sympathetic welcome (for Spirits are more sensitive than living men, and will not intrude where they see they are suspected)—they can speak to us in their own voice, through the organism of a sensitive man or woman in the magnetic trance. We say unless these ingenious theorists can bring FACTS as striking, to disprove such facts as are contained weekly in "Light," "The Two Worlds," or "Nineteenth Century Miracles," by E. H. Britten, words, opinions, and theories fall powerless before such an array of truthful witnesses to prove our power in the present day to hold Communion with Saints, and that, too, in the departed Spirit's own voice—with his or her individual peculiarities, as man speaks to man.

It was to disprove the Sadducean doctrine—rife in His day—that the Holy Jesus foretold that on the third day he would rise again. There are more Sadducees in the world now than at first sight would appear, for what a person *professes* to believe is not that which the life of that person demonstrates as his belief, viz., every one who goes to church, professes to believe in the Communion of Saints, yet how many do? or make the least effort to halt in their search after wealth, in order to attain to such a holy communion.

We once heard a young man say that if it were possible for him to return to earth and speak after his death he would do so. We have lived to see this promise ratified, and the first time he spoke through a sensitive we were present, and his mission was to breathe blessings on those who ministered to his helplessness before he left his body.

We are also acquainted with a well-known mesmerist who was at a seance with a friend, neither of them believed in Spirit Communion, simply because they had not been taught the philosophy, and were busy men who had little time to spare and no inclination to study a subject so opposed to the belief they had inherited and the popular and fashionable religious opinions of the day; for faiths are hereditary, as well as faults, thoughts, and inclinations.

Both gentlemen were impressed with what they heard and promised whichever left the earth first by death and found he was still in possession of his Intellegence and was able to return that he would return to the other.

Years passed, both forgot the seance in the whirl of life, both married and became busy family, as well as business men. The friend died, the mesmerist had quite forgotten the promise, but not so the friend, who had *not* died in the sense death is understood; he therefore wished to make this known in fulfilment of his promise, so he followed the mesmerist about in order to seize the first opportunity; for

Spirits are not gods (in this the ancients erred), they have to make use of Nature's laws, as well as men, to accomplish their object.

One day the Mesmerist again heard of a seance, and felt impelled to attend it, he could ill afford the time, yet could not resist the inclination to go. To his astonishment his lost friend whom he had forgotten, controlled the medium, gave the signals agreed upon, reminded the Mesmerist of their conversation, and his promise to return and make it known, should he find the after life as they had that night been told it was.

This Mesmerist is alive now, and we shall be pleased to furnish his address to anyone.

Science as we understand it, is a study of Nature from facts, therefore those scientists who formulate THEORIES *without* a study of facts, are scientists in name only, and ought not to be taken as authorities; except in the particular department of science to which their search has been directed. To be SURE of the facts and theories of any branch of science much time, thought, and investigation is needed.

We have not yet come across anyone who has investigated this subject, as he would investigate any other science in an unprejudiced thoughtful patient attitude, who has not been convinced, that when we so rule our thoughts and actions as to establish a sympathetic rapport with the departed, an audible, and to some visible Communion of Saints is as possible in his family circle in the Nineteenth Century as in the First Century.

To advance the Truth as we have found it, is our only aim, and must be our apology for any repetition.

SECTION TEN.

Prophecy of Abouelhakim.

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy."

Isa. ii. 28.

THE screech of the owl and the jackal shall be heard in
the ruins of cities.

Waving banners and flashing steel shall roll over the
desert.

The white clothed shall be overcome by the naked black.

Centuries of conquest overcome by disaster.

Sunshine on polar snows.

Continents divided.

Seas run dry.

The pyramids beneath the pole.

Vestiges of a lost race amid the arctic snows.

Future Franklins find Cheop's pyramid beneath the
Polar star.

Electric ships send forth currents that shall rend the
mighty rock of ice in twain.

Electricity the motor power that shall supercede steam.

These events will come with the precession of the
equinox.

I the Moor hath spoken.

Twenty years a degree rolls onward.

Three hundred and sixty degrees $20 \times 360 = 7,200$,
years, shall the sun pass on his cycle.

Three hundred and sixty cycles shall witness the wreck
of worlds. $7,200 \times 360 = 2,592,000$.

The heavens are an open book, dotted with indelible
words by the Almighty Creator:

Name them how you will their purposes deviate not.

He who would read may joyfully gather unto himself
the fruits of knowledge and they shall bring WISDOM.

PROPHECY OF MUSTAPHA.

August 10th, 1888.—At midnight, I, Mustapha, the
servant of Allah, sat in silent meditation. A bright light
suddenly flashed from the windows of the Orient, and a
Voice as of a Trumpet said: "Proclaim!"

I, Mustapha, answered: "What must I proclaim?"

The Voice, as of a Trumpet, again spoke:—

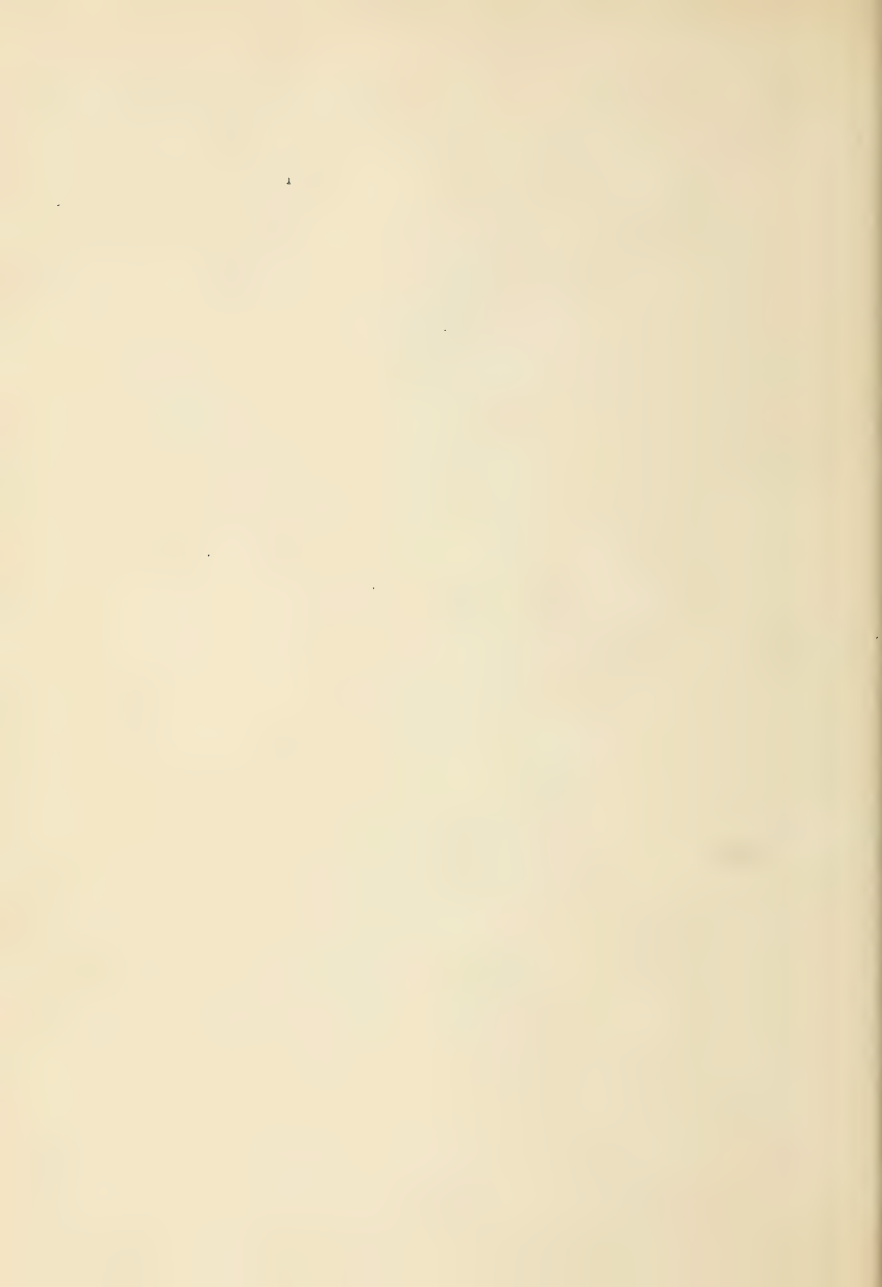
"Proclaim, 'The Future of the World and the Destiny
of Nations.'"

"The descendants of Ishmael are prepared for the
coming struggle: their faces are shining with the reflected
glory of the Crescent Moon.*

"The ensign of Conquest awaiteth the advent of the
re-incarnate Mahomet. Surely the words I speak are true!
Ere nine successive Cycles† of the earth have rolled, He,
the Saviour of Islam, shall lead his faithful warriors eastward
towards the land of the Pharaohs, and for the space of ten

* "Crescent Moon," followers of Mahomet. † "Cycles of the earth," one year.





full moons* shall meance the power of the Western Lion† upon the borders of Western Egypt.

The Eagle‡ shall join in compact with the Lion, in conflict against the follows of the re-incarnate Mahmoet.

"A terrible war shall be waged, and for a short season the hordes of Islam shall be wounded by the talons of the Eagle and the paw of the Lion."

"The Eagle shall flap her wings, and obscure the light of the Crescent Moon."

"The Lion shall roar in his strength, and cause the steeds of the Desert to halt in their courses."

This bringeth thee onwards to the tenth year from the Voice of this Prophecy.

"The Northern Bear§ shall stretch herself southwards, and fearing not the strength of the Lion, whose face is turned from her, shall seize and slay the Sick Man|| upon her borders.

"The remnants of the defeated depart eastwards, and taking ship shall escape eastward and southward in terror, settling in Little Asia, and spreading southward into the borders of Judea.

"The Lion and the Eagle shall augment their forces, and resist for a season of three full moons the advance of the Prophet of Allah.

"The Crescent Moon shall now sail southwards, and shining in splendour over the land of Nubia (whose southern borders shall welcome her light) shall attract by her beams the forces of Turkey southward.

"Then shall a compact be made between the Children of the Desert and the Moslems from the North.

"Truly then shall the horse-tails of Islam whisk in

* "Ten full moons," ten months. † "Western Lion," England.

‡ "Eagle," France.

§ "The Northern Bear," Russia.

The Turks.

fury around the borders of the land of the Pharoahs; and as a horse-shoe upon the hoof of the steed of Mahomet, shall the hordes of Islam encircle it. Then truly shall be waged a mighty struggle! Then the full moon shall shine in full-orbed splendour upon the banner of the true Prophet or Allah, the Saviour of Islam.

"Allah Achbar! God is Great! There is no God but God; and Mahomet is His Prophet!

"Thus the steeds of the desert shall neigh; thus shall the faithful followers of the Prophet cry aloud in the ears of the Lion: with this cry also shall the Eagle be startled!

"A truce shall be proclaimed for the space of two full moons, and then the Ravens, being a hungered, shall sweep across the borders, and put to flight the Eagle, who being wounded shall take his flight northwards.

"The Ravens shall feed in the granaries of Egypt, and the spear of the prophet shall wound the head of the Lion.

The banner shall then wave gloriously, having driven the Infidels northwards into the sea.

"In the space of twelve Cycles of the earth from the Voice of this Prophecy, the banner of the Prophet shall wave in triumph from the western border of the Desert, even unto the lands which lie eastward of Arabia.

"Then shall a mighty strife commence between the servants of Allah and the Great Northern Bear."

The Voice, as of a Trumpet, now ceased, and I, Mustapha, the servant of Allah, sat in silent meditation, even until the sun rose.

PROPHECY OF SONAN.

"Wherefore brethren covet to prophesy."

I. Cor. XIV. 39.

NOVEMBER, 1888.

When one hundred years of time,
In retrospect pass eighty-nine,
Fair England's greatest ones will fall,
While even as yet the dismal pall,
That high o'erhangs, shall fateful fall,
And youth shall reign o'er all the land,
Wealth and plenty on every hand,
Fire and sword on waters blue
Shall bring dark hours to not a few;
While o'er your bright and wealthy land
Famine and sickness stalk hand in hand,
And what I now have said to you
I know in time will all come true.

A Spirit's Narrative of his Earth Life.

॥“Offend not thy conscious soul, the supreme internal witness of men.”

Hindu Scriptures.

BORN beneath the sunny southern skies, my boyhood was spent in a happy revelry of perfect healthfulness. A musical note of innocent laughter rippled heavenward every hour of the day, expressive of the thrilling happiness of my childish heart.

In this sweet angelhood of perfect childish bliss my uncorrupted fancy wove for itself a perpetual melody of ideal music, the spontaneous ecstasy of harmonious spiritual feeling; each note in my happy inmost song of joy being the ideal echo of the music of the spheres of light and love, caught in symbol from the myriad sounds which floated into the chambers of my innocent heart, from the mighty humming of this world of physical sense.

I developed a robust physical frame and revelled in my youth-time in all the poetic wonderment of a soul on fire with the ecstasy of youthful vigour, allied with a musical idealism, which continually endeavoured to express in music and song something of the harmony within me, which like a perpetual fountain of melodious soul music leapt upwards, heavenwards, with responsive rhythmic accord, to the music of the ideal angel-world, which my youthful fancy pictured

as living in a sphere where music, faultless music, was the perpetual language of happy souls created by God himself, the source of all harmony for the express purpose of singing continually in the ears of Infinite Majesty.

And yet the rapturous music of my Spirit faded on the lips which vainly strove to give expression to the pent-up music of the inmost soul.

Like a dream of beauty passed away the happy halcyon days of childhood, and as a sweet melodious prelude, some sweet symphony of joyous harmony passes by imperceptible degrees into a fuller burst of musical harmony, so I passed across the threshold of a fuller life and reached that region of fanciful day dreaming, where love, romantic love, first dawns upon the heart of man.

I loved! And loving, learned to give expression to the pent-up soul music of my Spirit.

Ah! Truly the luminous love language which shone through the beauteous orbs of vision, which the object of my soul's adoration beamed upon me with all the melting glances of responsive soul affinity, called forth a richer, fuller, sweeter, more manly and melodious responsiveness, than the hitherto unsyllabled rapture, of the untold idealism of my musical Spirit. She was my Deity, my spotless Madonna, at whose shrine I knelt in all the beauty and unfeigned adoration of an unpolluted love.

Ah! As we together knelt in heavenly unity of soul, and mingled our voices in the praises of Holy Mother Church, in all the undefiled holiness of a love unmarred by the shadow clouds of sin or shame, I felt, I knew, that the ideal worship of my heart, which hitherto had floated heavenwards, in praise of some Invisible Saint, was now transferred to the visible object of my youthful love. It was for her I sang, to her the spoken music of my spirit flowed out, in an unimpeded volume of rapturous musical feeling.

In her I saw, or thought I saw, the realization in mortal form, the visible incarnation of my immortal Spiritual ideal.

Her outward form was faultlessly harmonious, a visible embodiment of sublime music. Her most unimpassioned gaze appealed to me as though a seraph smiled, and when in sweet responsiveness to my tale of love, oft told 'neath the clear pure shining of the midnight moon in improvised music and song, her lovely face became luminous with all the melting splendour of a seeming sympathetic soul language, I believed in her as the perfect embodiment of truth. She was my adored saint, whose praises I sang untiredly, and at whose shrine I knelt in daily adoration, receiving in return (as I fondly believed) the continual benison of pure and holy love.

And so the happy years rolled by, and in my felicitous day dreaming, it truly seemed that our hearts were beating in rapturous rhythmical unison to the music of two souls wedded together in an indissoluble love bond. But alas! Just as in the rapture of listening to a chorus of exquisite sweetness your ears are assaulted by the rude crash of cymbals, or the sound of muttering thunder; or as when rapt in sweet slumber you dream of scenes of beauty of forms angelic, you are suddenly awakened from your dream of joy by some discordant sound, some dark fiend-like shadow crosses the threshold of your Spiritual vision, and a horrible nightmare usurps the place of your dream of beauty; so the happy anthem of my Spirit was rudely marred by a discordant element hell-born, in the heart of her in whom I had learned to believe perfection shone. The golden glitter of a wealthy home and titled name, wooed and weaned her from my sphere of halcyon happy love! My song of joy was transformed into a mournful dirge of woe, my notes of rapturous praise was succeeded by a torrent wave of wails and sobs, my heart volcanic, overflowing with the lava tide of anger.

Ah! Surely the cords of our Spirits immortal had seemed to be interwoven by the magical influence of pure unselfish love.

Imagine a glorious harp with strings of gold, its configuration perfect, wrought and moulded with all the exquisite beauty of ideal creative genius, attuned for the inspirational sweeping of an Angel's hand!

Imagine the breezes of heaven odorous with the perpetual perfume of flowery meads sweeping continually through its golden strings bringing forth a heavenly harmony, a perfect rhapsody of melodious sweetness and power.

Imagine a sudden transformation scene! The sun-lit sky obscured by clouds of lowering blackness; thunders rolling from horizon to horizon's brink; lightnings flashing wrathfully; the beautiful flowers of earth bowing down their lovely blossoms as if in fear. Imagine my harp of beauty seized by a demon's hand, whose sooty imprint marred where'er it touched the band of the golden framework of my instrument of glory.

Imagine my harp of beauty seized by a demon's hand,
Whose sooty imprint marred the spot upon the golden band
Whereon it lit; and lurid flames of hid'ous colour gory
Gleam'd with a murderous hue my instrument of glory.
And as the sinful fingers touched the strain'd and quiv'ring strings,
The air upon the awestruck ear a mad'ning minor brings,
A flashing chord of madness and bewildering despair,
A gust of gruesome music as from raging demon's lair.
A howling, jangling, clashing, yelling monody of woe,
Which from the earth to heaven above in awful discords flow.
And as the horrid hate that burned within his fiery veins
Inspires him thus in fiendish glee to play such hellish strains,
This demon foul from deepest Had's with hell-inflamed desire
With fuming hatred sets my harp so beautiful on fire.
A harp in flames! The quiv'ring, snapping, writhing, fiery strings,
Resounding with sad notes of woe—a requiem it sings!

A parable in Musical Metaphor of the brief love-dream and rude separation of two human Spirits, interpreted alone

by those in possession of the human soul faculty of ideal thought imagery.

She married—I recall the word—*She was bound!* in legal bonds!—to one who having this world's wealth, attracted her from me, by glittering jewels, a titled name, and luxury of life.

I remember well the wedding morning when I, Antonio, with my sweet guitar, stood within the portals of a ruined fane, and as the joyous marriage bells rang out their jocund peals upon the air I shrank in misery from the light of day, yet waited for the passing of the bridal train.

Shouts of acclamation rent the air, the summer road with radiant flowers was strewn; with heightened speed the rolling chariots pass the spot where sad Antonio shrank from view, and as the carriage bore Sabina by, my instrument beneath my frantic clutch sent forth a note resentful in its tone, as if expressive of my heart's reproach.

The horses plunge, affrighted by the sound! Sabina turned her pallid face, and met by burning gaze! And as the fiery passion of my soul with keen resentment pierced her to the heart, she wrung her hands and sobbing, swooned away!

Ha! ha! ha! I laughed! A rattling maniac laugh! A laugh in hell which might have sounded mirthful! A laugh in which the kindred sentiments of hate, grief, jealousy, despair mingled, as my fevered brain spontaneously endeavoured to express deliriously my agony of soul!

And as my mad laugh railed upon the air, the foot of faltering age stood still to listen! The little children ceased their play in gaping wonderment! The very birds upon the trees affrighted stayed their singing! I feared myself and curbed the expression of my sorrow! And with the effort of an iron-will I sealed my pent-up fury in my heart, and pulling down my hat above my eyes, my nether lip nigh bitten through and through, I strode again into the light

of day, and soon was lost within the surging crowd.

That night I stood beneath the windows of the palacial home, where all the exuberant revelry of music, song, and dance held sway, in honour of the wedding of Sabina—my lost love—to untold earthly wealth and titled name. The cold and splendid moon shone down upon me, as if in mute mockery of my soul's deep misery.

Peals of rippling laughter—wine inspired—floated outwards in the midnight air, from revellers—all unconscious—heedless—that a soul in torture, stood without, beneath the cold moon's pale, pitiless ray; but though all nature thus was ruthless, my Spirit burning for expression, found vent in the frantic delirium of song.

I sang and played as ne'er man played or sang before, my hand electric swept the strings; my voice soul-filled, expressed itself in all the vigour of a wild abandonment to the avenging gods.

I sang of childhood's happy time, when all the jocund glee of health suffused my veins, and filled my heart with joy; when Nature sang to me its song of peace, and found within the heart of innocence an answering chord.

The guests came out upon the balcony!

Still wild, I sang!—I sang of love! The dawn and love! When the roscate blush of youth attracted to itself a kindred soul!

I sang of happy hours when love supreme o'er two hearts held its undisputed sway, and so electric and impassioned were my burning words, that showers of gold and silver coin fell glittering at my feet.

I spurned the proffered pay for that which knew no price—but misery—and with all the forces of my Spirit strung up to highest pitch of agonising sorrow, my voice—my song—assumed a deep reproachfulness; my good guitar responded to my touch in wondrous minglement of sorrow, hate, and scorn.

I sang of blighted love, of hope destroyed, of treachery,
and my heart's despair.

The guests were hushed in mute astonishment!

But as the last word of my song, winged its fiery way
into the heart of her to whom *alone* I sang, a piercing
scream upon the air was heard! Had she swooned? I
listened!—A confused babel of voices! Footsteps hurrying
to and fro! I looked a moment heavenwards, the Moon
was hidden by a passing cloud—I felt a shiver as of death
—and turning saw Sabina by my side—I gazed intently on
her upturned face; with admiration on her lovely form,
arrayed in beauty with her wedding robes; and as the Moon
again shone fully forth, I caught the expression on her
pallid face, of mingled sorrow, pain, and love.

Had she relented? Wooed to my side again by my im-
passioned song, to plead forgiveness, and never leave me more?

She touched my hand, I felt an ice cold thrill! and
moved by impulse strove to fly with her, but as I more
intently gazed, she slowly vanished from my wondering
sight.

I knew by this, that she was dead!

It was her Spirit thus had come to me, in mute appeal,
for absolution from my soul, against whom and God alone,
her sins had been.

My heart was satisfied!—if heart that's broken ever
satisfaction knows.—My fevered brain was solaced, and my
heart consoled, I knew no other arms could ever clasp her
handsome form, no other ever bask in the radiance of her
loving gaze.

I drew within the shadow of the neighbouring trees,
and watched, and heard the guests roll slowly home. They
spoke in whispers, and with bated breath, appalled doubtless,
by the solemn stroke of death.

I watched intently till the early morn, the where, by

shadows to and fro, I knew the form of fair Sabina lay.

A few days hence, in all the solemn pageantry of Holy Mother Church, the funeral cortege left the palace gates, and having seen her corpse laid in the earth, I wandered far away from sunny Tuscany, a roving minstrel, my only friend my treasured sweet guitar.

Thus ends one chapter in the earth-life experience of Antonio Garaboni, an Italian Improvisatore.

SECTION TWELVE.

Good and Bad Spirits.

"Prove the Spirits whether they be of God."

I. *John xv. 1.*

MANKIND in all ages have believed in Spirits. Swedenborg, the most eminent and exalted of modern Seers, affirms that the world of Spirits is neither heaven nor hell, but a place, or state, betwixt both, which has nothing in it of the probationary kind, but a state of separation, or reducing everyone to his own proper prevailing principle, some being consigned to heaven or hell immediately on his or her arrival: some continue for weeks, others years, but none more than thirty. Still even this depends on the correspondence between the interior and exterior of man.

As soon as they arrive in the world of Spirits they are classed according to their several qualities, inclinations, and dispositions, and this by the natural law of attraction, which is unfettered, the evil with the society of those they desired, but could not always get, while in the body, and the good with such society as they were aspiring to have intercourse with.

In the Spirit-world Swedenborg states that all who

desire can meet and freely converse with each other, but if they have been of different inclinations and habits of mind they soon become unconscious of each other, and finally vanish both from perception and memory, for in this state similitude joins, but dissimilitude separates.

He asserts that the Spirit of man has a form, and that a human one; hence it is that Spirits see, hear, and feel as well as men in the Spirit-world, indeed that the Spirit is the true formed man, but the reason we do not see the Spirit of another man whilst in the body in human form, is because these organs of vision are *material*, and therefore only capable of discerning objects of a *material* Nature, whereas Spiritual things must be seen by Spiritual eyes.

It may be here noted that when Spirits ARE seen by any one in the body, they are not seen with the corporeal eyes, but by the Spirit of the beholder, the material functions of the body being generally out of their usual working order, either through abstinence from food, or repose—frequently both—and thus rendering them oblivious to surroundings, for hours, days, weeks, sometimes months together. They move among men and take their part in the world as usual, but as in a dream their thoughts or soul elsewhere.

These persons eat from the force of example, if not where they are expected to eat, they can go without meal after meal, in this state they commune much with the Unseen; sometimes for days the involuntary nerves take the place of the voluntary and instigate most of their actions: in this condition men do occasionally while in their corporeal body see, walk, and talk with Spirits. We explain the phenomenon as escaped bodily magnetism directed from the outward and visible side of Nature, towards the inward and Spiritual side, and in this way they are consciously made acquainted with facts in Nature hidden from the more positive of mankind.

This explanation does not clash with that of Swedenborg, and while it exalts Spiritualism to a Scientific platform, it entirely divests it of its supernatural aspect and proves it to be as natural as any other of the hidden processes of Mother Nature, witnessed only under certain sympathetic magnetic conditions, in organisms suitably constituted to undergo this interchange of the voluntary and involuntary nerves to the seat of consciousness. This magnetism while man is in the body acts through organs more or less imperfect and is in part received from the world of Spirits. At death this is freed from all material impediments, and follows out its own aspirations; thus without knowing it, the intelligent consciousness of man magnetically chooses heaven or hell, and becomes by the law of correspondences his own Eternal Judge, according to the quality of the training his Spirit had while in the body.

The Grecian philosophers who made the nature of ghosts their special study, seem agreed that it is only those who do not live to old age who return to it again as ghosts and Spirits. Plato not only confirms this, but adds as his experience that when the Spirits of good and exemplary men returned, it was to *persons of a like habit and disposition*, to warn them of certain dangers, etc., or else to convey heavenly doctrines or ingenious inventions to their minds and in like manner if the ghost of a wicked and execrable character returned, it was to those of a profligate and abandoned course of life. Pythagoras taught that there was a continual transmigration of souls, from one state to another, and that they frequently appeared to persons of the same bent of mind and inclination to instruct and forewarn them during their earthly journey.

We make these abstracts to show that there is nothing contradictory in them to the idea here advanced, and that the magnetic aura, or soul of the departed remains in a state

of suspension until appropriated. During this state of suspension attaining to glorification it has the power to communicate with human beings through the involuntary nerves, which are in a certain passive condition with the Unseen side of nature, at such exalted times the involuntary nerves are more active than the voluntary.

This theory is substantiated by the fact that Appollonius Tayaneus, (whose classical learning, scientific speculation, and sanctity, made him one of the most elevated characters of his day,) was a man of great abstemiousness, who rigorously fasted, and kept his body under the control of his Spirit; we are informed that he was able to convey himself from one place to another, hold converse with friends, and not only be heard, but also be seen, when he was actually hundreds of miles away, this same phenomenon has frequently come within our own experience. On one of these occasions the Spirit body of a living man burst into the room, addressed us with his own tone of voice and manner, and so real was his presence, that a gentleman present who saw him, and to whom he was a stranger, promptly and without hesitation turned over one likeness after another in an album, till he came to the portrait of the right person. We asked if he were dead; and received in answer that he had only wandered here in a state of reverie. This is only one of several such experiences with different friends who have thus visited us.

Our own Spiritual body has also been seen by some half-dozen Seers while about their duties on various occasions, not in dreams but in full daylight.

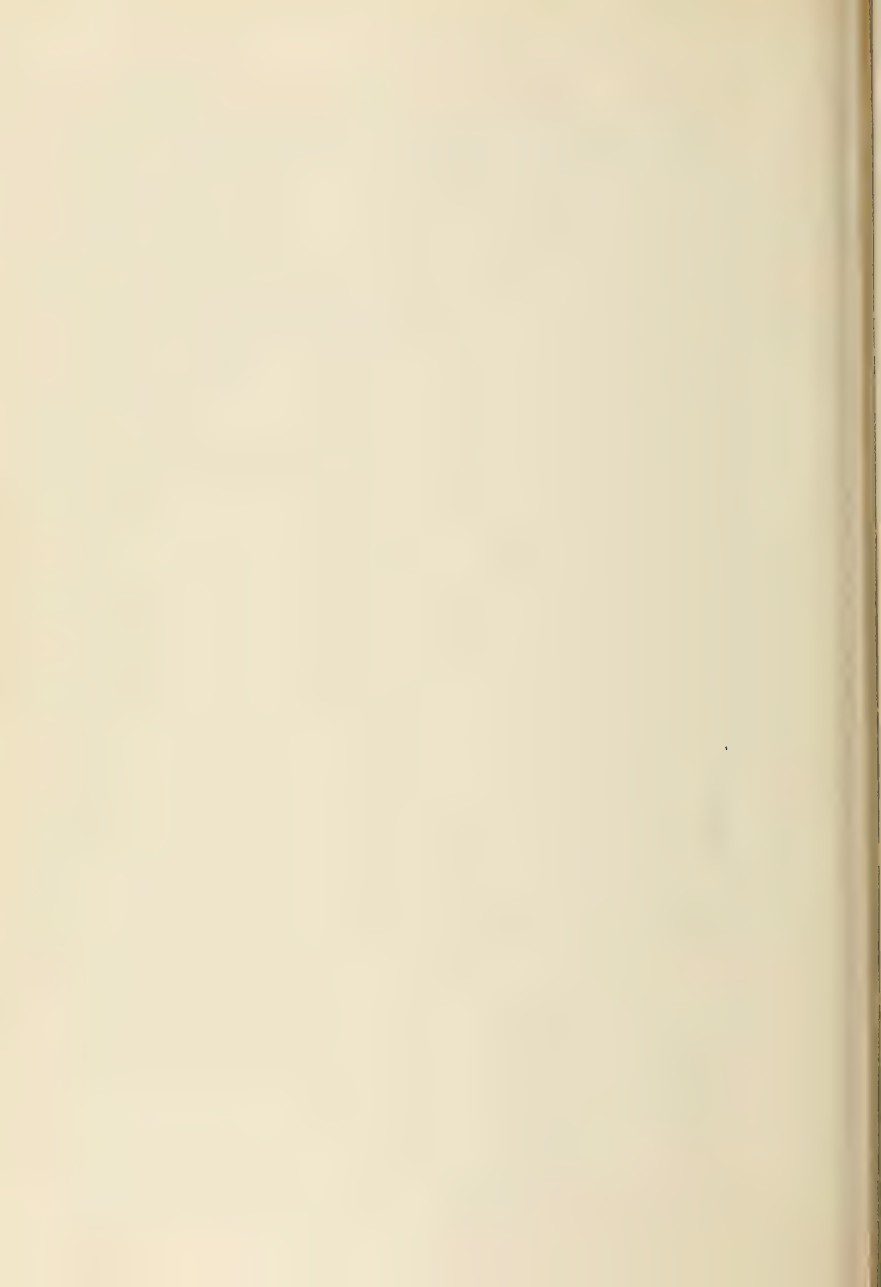
There is nothing supernatural in this power, it is the embryonic state of psychic faculties possessed and cultivated by the inhabitants of Neptune and other planets, but which the Earthite has not yet risen to a conscious knowledge of, or that he is in the possession of the latent power to develop such transcendental acquirements.

Appollanius Tayaneus studied the negative side of nature as well as the positive, and by this means understood the magnetic law which bound all matter together irrespective of distance. It expands and contracts at will, and annihilates space and time.

Dr. Dee, who wrote the mathematical preface to Euclid's elements, was another of these extraordinary Seers: he wrote forty-eight volumes on occultism with his own hand, which an unreasonable mob burnt before his eyes, believing him to be the CAUSE of storms, hurricanes, tempests, ruin to harvests, etc., because he was able to predict them.

So long as men are not educated to a perception of soul-faculties, and some State protection afforded by the Governments of the different nations to their psychic Seers, from the contempt and ridicule of the vulgar, these latent powers in man are not likely to have fair scope for development.

Paracelsus, a physician was the first we read of, who attributed his magical powers to animal magnetism. He says that the secret PROPERTIES of Nature are not yet HALF KNOWN or UNDERSTOOD, nor their advantages received with that thankfulness and regard, which ought incessantly to be poured forth to the Great Author of our Being, for the blessings which may so easily be derived from them, what others in his age attributed to the agency of Spirits on a supernatural plane, he honestly affirmed to be the genuine effect of Nature.



SECTION THIRTEEN.

Is Spiritualism a Science or a Religion?

"A certain man quitted a Monastery and became a member of a college. One asked him what was the difference between religious men and learned men that had induced him to change his associates. He replied: The Devotee tries to save his own blanket from the waves, whereas the Learned man endeavours to rescue others from drowning."

Persian Scriptures.

TO arrive at a just answer to this question, we must first understand clearly that Science is the knowledge of things *grounded on demonstration*, and that Religion is a system of *faith* or worship.

Each system of religion has had for its founder some man of pronounced individuality, such as Moses, the founder of the Jewish religion; Jesus, the founder of the Christians; Paul, of the Gnostics; Wesley, of the Wesleyans; Calvin, of the Calvinists; Fox, of the Quakers; Buddah, of the Buddhists; Mahomet, of the Mahometans; Swedenborg, of the Swedenborgians; etc., etc., each of these men was inspired with a zeal which compelled men to behold their good works, admire the faith which exalted their aspirations, and made their lives purer and holier than those by whom they were surrounded. The powerful example of such men, combined

with their psychological emanations, secured to them many followers during their respective lives, in accordance with the law, that "Like attracts like." On the death of the first leader, another has generally been chosen from among the disciples, perhaps only a degree less distinguished, who has closely endeavoured to lead on in the particular tenets, ideas, and views of the founder. So earnest and single-minded is the admiration and affection of a bereaved congregation for their beloved founder, that from henceforth no one is acceptable to them who attempts to teach any other doctrines than those he advanced: to attempt to reason against any point which he laid down, is to their minds equal to blasphemy.

In this way sentiment takes the place of reasonable judgment, and plays its part in evolving a new sect among those already in existence.

Are we to consider these many sects useless? A leader with a certain phrenological development will attract followers of a similar development, whose Spiritual faculties probably received no impulse from the teachings of their former pastor of a different denomination, yet the way this new teacher explained matters appealed to their particular powers of comprehension, stimulated them to prayer and a conscientious watchfulness over words and actions, indeed so much better do they feel, that they conclude they have found the RIGHT RELIGION. From this stand-point of ignorance, a diversity of religious opinion arises through the many degrees of mind capacity, hence they conclude that all other religions—and especially the church they have just left—must be wrong: whereas in the eyes of another sect, these very people are going headlong to ruin by listening to and following this new sect: so little is the average man capable of judging of, or deciding for, his fellow-man. Few consider that if by any means proceeding from a good and pure motive in

the sight of the Almighty, a leader has stimulated the growth of the Spiritual gifts of those who from lack of time, inability to reason, etc., are unable to think for themselves, then this new system of religion was NEEDED to lead to the foot of the Spiritual hill, those who could never have climbed it without; there is one God; but many roads for men to travel along, all of which reach Him as a centre, and unless men turn back when they find the road getting narrower and narrower, they will assuredly reach Him.

Every system of religion takes its rise from the Intellectual and Spiritual capabilities of its leader, and is limited in proportion to his phrenological developments and those of the disciples he has power to gather round him. If they see the workings of Divinity through Nature, and have Spiritual gifts unfolded, they will "add to faith knowledge, and to knowledge wisdom, those who are humble enough to go on cultivating the" gifts of the Spirit add healing, the workings of miracles, prophesy, discerning of Spirits, and so attain to the highest powers yet unfolded in the Earthman: the examples of Christ and His apostles should lead men on to the attainment of these higher Spiritual gifts while on the earth.

Science is a knowledge of things grounded on demonstration.

Geology as a Science *demonstrates* that the age of the world is far older than history, the recurrence of each glacier period taking more than two and a half millions of years, which is only one precession of the equinox. The Pentateuch gives the effect of these cyclic precessions on the earth, the sixth of which commenced with the Adamic man.

The Science of Physiology *demonstrates* that the blood courses through the veins towards the heart for purification, and from thence by means of the arteries for the further

nourishment of every minute part of the body, by binding a deep cut above the gash if it be made on a part of the body below the heart, and below it if the wound be above the heart.

The Science of Astrology teaches that every planetary orb in the heavens projects a different quality of magnetism upon this earth, and by observing what planets are in aspect one with the other, and the point of earth ascending at a birth can *demonstrate* the child's capabilities, successes, misfortunes, and talents.

Astronomy is a mathematical Science which claims to calculate the exact distance one globe is from another and the time each will take to travel to the same place again—this can be *demonstrated* by noting the exact precision with which the eclipses and conjunctions of the sun, moon, and planets are foretold.

Spiritualism states that when death takes place it is simply a separation of the soul from the body, the latter perishes, the former is born again in Spirit-life, the Spiritual counterpart of the body it has left, retaining its intelligence, aspiration, and memory, this can be *demonstrated* according to the Natural law of mediumship, oracles, clairvoyance, etc., thus setting up a telephonic communication between man and his departed, on personal and private subjects known only between themselves; also by means of the psychological trance, when the Risen dead can mesmerise a person in the body, and by means of his vocal organs converse not only with their own peculiarities but with their own voice individual ideas and knowledge when on earth.

It is thus *demonstrated* that Spiritualism is the Science of Religion, for every Leader or Founder of a *new* sect has seen clairvoyantly or by Spiritual illumination—often both—some person whom he has known to be dead, from whom he has received a Divine Commission. From this Holy Source

came Buddah's power, Zoroaster's, Christ's, etc. Did he not commune with Moses and Elijah, and did not Angels come to minister to, baptise and support him. All who have sufficient aspirational faith and hope, to call about them magnetically Angel messengers can receive their religious instruction direct from heaven: those whose aspirations do not soar so high must necessarily follow a Leader. Spiritualists have all evolved from some existing Church and Chapel, their progressive Natures have risen above creeds and carried them onward from EFFECTS to CAUSES.

If we liken the religious bodies of the world to one large round house; the windows small, many, and close together; the Father's Heavenly abode, the grounds and prospects all about and beyond this round house, and the different sects to people stationed—held fast by vows, ordination, and consecration, to *one window only*, and from this one window they describe the scenery, prospect, and objects beyond, should we be surprised to hear them all disputing, contradicting, and wrangling with each other, because their view of things beyond did not agree with the view given by the earnest, truthful souls to the right, the left, and behind them? Though all view the same ground, the observation is circumscribed to a different and limited angle.

No one man, or body of men, can see all Nature. Hence Science is divided up into branches, differently tabulated, and no branch of Science is complete until the other branches have been brought to bear upon, and harmonize with it.

No one sect, or body of sects, can realize *all* of God, therefore no one sect or religion can be complete until all others have been brought to bear upon and harmonize with it, for each one sees only as much as his limited organization permits of, each man is one bit of a whole—the microcosm—of a macrocosm.

Each religion is *one view* of the soul through *one window* only, of the glorious prospects beyond.

Each Science is one *demonstration* of a truth buried in the storehouse of Mother Nature, and one only: the circle of which can never be complete, till it is united by the Science of Religion, which *demonstrates* the Immortality of man. It is the office of the Nineteenth Century aided by clairvoyance, Trance now called hypnotism, and Psychic Photography to recognise and establish this Science as the **SCIENCE OF SCIENCES.**

Seers there have been in *all* ages. In every religious age there have been Angels who have visited men. If we follow these religious epochs without prejudice, we shall be able to trace the gradual progress in the religious evolution of these ages.

The Unseen has ever been inseparably mixed up with man's life here.

In the earliest religious times on record, man called these occasional visitors gods. Enoch is an example; Moses is another; but though the records of gods, their leadings and selfish advice are interesting, to show the advance of religious aspiration; few in the present day would care to give themselves up to the leadings of such a God as Jehovah. Even in those and later days there were distinctions drawn between the Lord God of Abraham, the Jehovah, the men of God, and Angels; but there appears to be no knowledge that these gods had walked the earth as men, on the part of those who talked with them.

Later on, eighteen centuries ago, it was recognised that a Religious teacher who had been put to death had "risen," and appeared still to teach them as a god; there was no marvel expressed at the Angel being seen at the sepulchre, who told them He was risen. He was *not* recognised as having been a man who had walked the earth. The surprise

was that a man who had lived among them as an ordinary man, *more than ordinarily despised by the authorities*, should turn out to be one of those men who appeared and disappeared through closed and locked doors, whom they termed gods, and as it is the first record of the kind which religious history has handed down we are led to conclude that it is the first intelligent recognition mankind had of the possibility of the beloved dead being seen after death. Jesus moreover was a marvellous Seer, and had been able to predict this resurrection which to them made it the more marvellous.

Gradually light dawns! to day religious evolution is developing Spiritual gifts in man whereby he is able to recognise in the Angels and ministering Spirits of past ages, resurrected man, and is moreover able to distinguish between these and the witchcraft of the mediæval ages, the "thus saith the Lord" of Moses, the marvels of hypnotism, materialization, and clairvoyance.

Thus in the gradual evolution of religion, it has as gradually dawned upon the mind of man, that the Angels and Gods of the ancients are those who have trodden the earth as men, and are in a state of progression through the many mansions of the skies. As there is no evidence to show that they in the past were aware of this, *the progress of religion can be traced in this Nineteenth Century knowledge.*

A Spirit appearing in this age and giving such advice and such commands as Jehovah and the Lord God gave to Moses, would not be received as a God, by the Nineteenth Century Spiritualist; they are able to differentiate between a Spirit from the material heavens, and one from the Celestial heavens.

"The Lord," who guided Moses, Spiritualists to-day know was his Guide, or Guardian Spirit; they also know, (and that by their own experience not translations of old

records) that he had *not* evolved beyond the material heavens, or his advice would have been of a less selfish worldly nature.—“The tree is known by its fruit.”

We trace a much loftier standard of evolution in the advice and teachings of Jesus, also of Celestial Spirits to-day, and if records are made, in ages to come the evolutionary progress will be as marked in the religious aspirations of the future, as it is in material Science and inventions.

A

COURSE OF
PSYCHIC
SCIENCE LECTURES

ILLUSTRATED

BY

LIME LIGHT PHOTOGRAPHS

OF THE

UNSEEN.

LECTURE I.

Genuine and Fraudulent Spirit Photographs.

"Condemn not lest ye be condemned."

Jesus Christ.



It is not for the photographic uniqueness, nor their artistic value, that the accompanying plates are made public, but to demonstrate to the world that if this subject could be studied under the genial smile instead of the frown of society; the encouragement, instead of the condemnation of friends; the thoughtful consideration and approval, instead of the sarcastic ridicule of pedantic scientists, and photographers, (who have psychologically a deteriorating effect upon the efforts of the few who do experiment) it would be a proof of life after death in the hands of the clergy far more convincing and practical than any he has in the present day to offer to the thinking portion of his congregation.

Many people are under the impression that a Spirit Photograph is a shadowy image of some *living* person standing behind another, without any regard as to who that shadowy person is: whether he is alive and stood to be

photographed in the studio, with the more plainly outlined individual; or whether it is the negative of a person interposed during the printing process; these are the ideas many Photographers entertain and propagate concerning these plates. The fact that there are imitation bank notes goes to prove that there are real ones; but only those who would—if circumstances permitted pass these fraudulent notes, care to waste their precious time and mental powers in learning how to produce them.

Those who listen to an honest person's narration of photographic facts, and then suggest this and that way in which they *might* have been fraudulently produced; could they only see below the surface of things, would know, that they were simply exposing to honest people, the latent *fraudulent capabilities of their own Nature*, when favourably situated for the exercise of such ingenuity: but at the same time were in no way proving that the honest person they wished to silence was not to be believed.

A Spirit has no *material* body of its own, that which was once his, is buried in the earth, and the real man, the Spirit, is to certain limits free—*i.e.*, free of matter. He has undergone a change of polarity, and his activities are utilized on a more interior plane; but though he has discarded the opaque material which formed his body, he is not bodyless, but becomes possessed by the silent mysterious processes of Nature of a more etherealized body, which is the exact counterpart of the buried form we have been accustomed to regard as *the* human being.

The form Divine lives on and on, and it is this which appears in the psychic photograph, and is the result of *their* intelligent manipulation of certain natural forces, and not in any way the result of *our* skill, for the utmost the photographer and sitter can do is to place themselves in harmony with the Unseen Rulers of human destiny and

await results patiently. The human form is Nature's mechanical contrivance, whereby man manipulates matter, as a means of evolving intelligence, the discarding of which, when it has accomplished all it is capable of, is termed death.

This intelligence in higher and higher states of evolution rules the world, and worlds within worlds, lives on and on for ever, and is for ever active, on higher and higher planes of intelligence.

If then a person shows you what purports to be the photograph of a Spirit, and is not prepared to truthfully state that the individual represented by the psychic photo is dead, also that it is not a copy from a photo, put it aside as a probable fraudulent imitation; but if on the other hand those statements are affirmed, and your experience leads you to conclude that your informant is a person of honour and veracity, above telling a lie, even for the fun of testing, and then ridiculing your credulity—a questionable kind of joking by-the-bye, which no truthful person could indulge in, or tolerate—then you have as good an evidence of the continued existence of that (so called) dead person on a plane of activity, invisible to man's eye, yet real enough to themselves—as any mortal man has had to offer to his less enlightened fellow man in this or any of the past Scriptural ages of this earth's history.

Physical Science, facilitated by the wonderful modern improvements in optical instruments, has recognised an ethereal invisible atmosphere round every object in Nature: it has moreover recognised that round a few only is this ether luminous. Esculin and quinine in solution are seen to be fluorescent; paraffin and a spar found on Alston Moor, emit a phosphorescent light. In that age of the Christian era, when it was deemed the duty of all its exponents, to make such personal sacrifices as were found to be individually necessary to cultivate in them "the discerning of Spirits."

—I. Cor. xii. 11,—the clairvoyant Master of Arts was artistically able to depict this ether round the portraits of those he painted; while the Saints whose blameless lives and potent works added lustre to the church, are all represented with a luminous and radiating halo.

Though the cultivation of these occult powers has gradually fallen into disuse by Protestants since the Reformation, it does not remove the fact that individuals exist who have a fluorescent halo in organic as well as in inorganic Nature, and that other individuals exist, who like St. Paul have the gift of discerning this halo and the Spirits seen in it.

Spiritual Science recognises this ether as the *enlarged* Soul, or medium of communication between the body and Spirit. Round some it is dark, and difficult to be perceived by the clairvoyant, round others it extends further, is clear, light, white, or transparent, while only in few is it luminous. When the soul of an individual is large and clear enough, it is as an open door to the heavens, through which the Spiritual Seer can behold the forms of the departed and hear the messages they bring.

"With a slow and noiseless footstep,
Come those Messenger's Divine,
And they sit and gaze upon me,
With their deep and tender eyes,
Like the stars so still and saint-like
Looking downward from the skies.

Uttered not, yet comprehended,
Is the Spirit's voiceless prayer:
Soft rebukes in blessings ending,
Falling from those lips of air."

There are more active truths underlying the words of Longfellow, Tennyson, and other lucid poets, than their sentimental readers have the least idea of.

Physical Science has proved the eye to be an animated

camera with lenses constructed to receive as much light as its individual humours are capable of using to advantage. There are many degrees of vision to be found among the human family. Some sight conveys a much more accurate impression of the object viewed than other sight does.

Astral Science may be said to regard the sun as a huge lense, through which the Univeral light imprints upon sensitive Nature certain chemical changes called growth, activity, and intelligence which produce under other chemical action ALL that we call the evolution of the race;—the evolution from the lowest forms that Science proves to exist, to the complete man,—from the simple to the complex in organism and function. It receives and imparts as much of the light as its atmospheric environments can contain, and this is reflected and radiated to whatsoever is sufficiently negative or receptive to become a centre for it, and thus produces further chemical changes.

Thus the sun is a lense through which the light of the Divine Mind reaches the dark, inactive, sluggish, undeveloped existence, and by chemical action produces a picture in which activities reign, development occurs, and evolution is accomplished.

By analogy the sun is to the sensitive earth precisely what a photographic lense is to a sensitized plate what the human eye is to the retina; by means of the mental emanation the eye becomes an interpreter of the visual glance, which kindles hope and love, and gives voluminous information to the sensitive mind.

In Spiritual Science the soul is the lense, by which mankind, and Seers especially derive their knowledge of Spiritual things, and beneath the fructifying influence of refulgent beams, develops graces and gifts that of the flesh were well nigh deemed impossible.

The Angels of Light and Wisdom do not teach that

the sun is a globe of fire, for were this so the highest peaks of mountains would be the hottest, those who ascend in balloons would suffer from heat, and in the valleys intense cold would be experienced, whereas the reverse is the fact. Its luminosity is due to the negative reciprocity of the atoms of its body to the astral light which generates an electric combustion called life force, radiated to all stellar bodies of which earth is one. The solid negative atoms in our valleys, become so many batteries for the positive electric rays of the sun, the unity generates a force which is reflected to the physical senses as light and heat, this is again received by smaller bodies, to germinate their negative atoms, and additional forces are the result, this mutual vitalizing exchange is continually going on throughout the Universe of God, which throbs and pulsates as one stupendous whole.

Spiritual Science teaches that the soul is a lense which receives the Divine light, and in proportion to the ability acquired by an individual to sink the consideration of self, rise superior to worldly allurements and fleshly enticements, does the soul or atmosphere of the body enlarge; but its Light or Wisdom—which is the result of knowledge and intelligence, combined with reason—becomes luminous only, according to the negative reciprocity of the brain-atoms to the electric inspirational rays of Divinity itself—known to man as the virtue of humility.

These humble-minded individuals are oftenest found among the despised poor of the earth; they can reflect the light of mind, which is lucid enough to convey advanced ideas to guide mankind unerringly through the labyrinths of research and experiment, which precede every improvement in the currently received phases of knowledge, whether it be in Art, Science, or Religion.

Through the soul-lense of certain naturally gifted people the Spirits of the so-called dead have been enabled to

register the image of themselves, even on a photographic plate, for the soul light of the mortal operators serves as an *additional lense* to the photographic one in use, and thus supplies whatever is defective in the man-made optical instruments that are available, the true scientists are they who seek out and unite in sympathetic harmony with these gifted individuals, *not* they who surround them with an atmosphere of suspicion, while outwardly pretending to be interested; these pseudo scientists are so deficient in the quality of transparent truth, in dealing with their fellow men, that it is hardly surprising that Spirits and Angels who see into the motives of men and gauge them by their thoughts avoid such pretenders who trade under the name of scientists, and usually guard the pure-minded medium from becoming actively associated with such.

The human eye is incapable of receiving Divine rays, because of their incredible velocity, while the photographic plate under certain conditions is sensitive to them, and through the soul lense its sensitiveness is still more increased, and the picture of an image invisible to human eyes is by these means registered.

Knowledge is exoteric, received from without, and limited in proportion to the mental, moral, and Spiritual capacity of the age. Wisdom, on the contrary, is æsoteric, received from Divinity, regardless of personality, or the received education of the Schools, and is given to all who can lay aside every consideration which mitigates against truth as they behold it in Nature, however much it may clash with prevailing ideas; it regulates knowledge, and comes to man in waves, regularly recurring waves, with greater or less devastating force, according to the smoothness or unevenness of the minds existing in that age. Its periods are of about seven thousand years' interval; intermediate ripples are faintly heard, felt, and seen; but the waves are needed ere

old teachings can pass away and all things become new; which is a part of the inevitable.

Man is now envolving from the Dark or Materialistic Iron Age to the Light or Intuitional Age, when all will know each other from the least to the greatest, the mask of diplomacy will in the next dispensation become valueless, by reason of the evolutionary unfoldment of perceptions and powers undreamed of by man. Isolated instances of which have appeared in past and present times, as spray which precedes the coming rush of the wave.

When men marvelled at what to physical sight were the miracles of the Nazarine, his humble reply was—"Greater works than these shall ye do." Are you, reader, and I, aspiring to perform these greater works in the same humble Spirit of dependence on the Unseen.

LECTURE II.

The Seven Heavens.

"Virtue and vice, are heaven and hell."

Hindu Scriptures.

IN the last lecture we demonstrated that round every person, and thing there is a rarefied ether of an invisible nature; that this rarefied atmosphere is the human soul, or medium of communication between body and Spirit—effect and cause. When this soul is large and clear enough the clairvoyant can see into the sphere of those he is with, and become acquainted with many of the deceased friends who occupy the same heaven as themselves, because the heavens and the inhabitants thereof are near or far away as man's thoughts desire. Tennyson says:—

In vain shalt thou, or any, call
The Spirits from their golden day
Unless like them, thou too can'st say,
My Spirit is at peace with all.

They haunt the silence of the breast,
"Imagination, calm and fair,
The memory," like a cloudless air,
The conscience, as a sea at rest.

But when the heart is full of din,
And *doubt* beside the portal waits
They can but listen at the gates,
And hear the household jar within.

Professor Zollner, in his investigation of the transcendental physics, through the medium of sensitive organisms, discovered, what he termed, "a fourth dimension in space," or, in understandable language an interior to that, of which we and all material bodies present the three dimensioned spaces, or exterior.

First dimension	Length.
Second " "	Breadth.
Third " "	Thickness.
Fourth " "	Inside.

The fourth dimension in space corresponds to the seven heavens of Theological Seers, which are created by Man, while in the body—not by God as is often misunderstood—the condition of his mental state, thoughts and actions here, determine his heaven hereafter.

If a person live in a continual state of mental worry and unrest over appearances on earth, wasting energy and temper over trifling frivolous details; that is the state to which they pass when their body is discarded. The desired rest will not be theirs until they have worked out their own salvation, and eliminated the mental agitation which disqualified them for rest while in the body.

Whereas those who cast all their care on the Almighty who will not worry whatever happens; who realize that what is, is best, and resign themselves contentedly and thankfully to a Higher Power than their own; who will not permit unkind or uncharitable thoughts of others to disturb or sully their mental peace; who prefer to contemplate, and speak of the good in others, and pass over their short comings; who try to enlighten and benefit all, good and bad alike; these build up a heavenly calm here, and to this sphere they immediately pass at their dissolution.

The backbiter, the scandal-monger, and polite deceiver,

evolve mentally the state of their future, for be it known the seven heavens are not material places, but the fourth dimensioned space or the "invisible sign" of that of which our bodies are the "visible sign;" these bodies hide the side policy, mean intrigues, false glamour, and petty deceptions, which screen the real thoughts and motives; but as thoughts and motives—not appearances—are the materials of which we are now building our own heaven, this veil of deception cannot last beyond time.

The seven heavens interblend and intermingle as different chemicals do in water solution; so that a Spirit in the second heaven can pass through one in the sixth heaven, and *vice versâ*: just as a man in the body can pass through Spirits, ghosts, apparitions, and Angels, and they can pass as easily through man's body, stone walls, locked chests, closed doors, and perceive the most guarded treasures of the secret heart. There is nothing on earth hid from the eyes of Spirits. They are God's messengers; Man's Comforters; our Guardian Angels. Should the ministering ghost be a Holy Ghost, heaven is literally brought to earth.

The lower heavens are open and visible to the higher, while the inhabitants of the lower in most instances are unconscious of the higher, and only in exceptional cases are they even aware that a higher order of intelligent activity than their own can exist. In the same way those who wrap themselves in garments of selfishness, and consider that every other person is here on earth to minister to their wants and desires, with no claims on their consideration and ministrations in return, are the only class who cannot realize that a life beyond the grave exists for them. Their heaven is "self," and they will occupy it *alone*, till they have had enough of self, and are ready to give as freely as on earth they received. These are the souls in prison to whom Jesus, as a Spirit, after His resurrection, preached.

The Atmosphere—Nature's chemical laboratory—veils the Divine Light from orbs not prepared to see with it: these eyes are too much occupied with—to them—the all important mundane *appearance* to find time to contemplate the supermundane, *reality*. They deem it necessary to study, and see that all belonging to them are taught, the geography and physiography of countries they may *never* have to traverse; but the heavens to which all will have to go sooner or later, only few, have the courage to explore, and fewer still have the moral bravery to chart out their travels as a guide to anxious pilgrims, well knowing the arrows of sarcasm, ridicule and condemnation which would be flung at them from the ignorant. As a consequence most people leave their bodies with fear and trembling, totally ignorant as to whither they are going, or with misconceived notions of it altogether.

Communicating Spirits say, they had no idea, that after death they should be able to see the dear ones they had left, from the heavens; and are rejoiced to find themselves among them, interested in, and active on their behalf; but grieved to find no response, or consciousness of this, in their embodied dear ones; who, when they do occasionally catch a glimpse of some well-remembered long-lost face and form, pale with fright, and in terrified accents exclaim they have seen a ghost or dreamt they have, or more cowardly still dare not breathe the fact at all, and tremble in agonized dread at the mere thought of having to pass the same spot again: 'tis for these lunatic asylums are built.

Were this subject studied and better understood, this unnatural terror would be transformed into happy mutual rejoicings, which would hasten the millenium when men will as easily talk and walk with Angels and Spirits of his own and the lower heavens as he now does with members of his own family and friendly circle.

Man is taught to admire the Biblical characters who

welcomed the visits and accepted the advice of angelic ministers, and yet to-day he is taught to drive these ministering Spirits away by exhibiting an unwholesome fear, which fear love will not permit Spirits to excite in mortals.

If man is immortal, where are the myriads of those who have died in the past, and who still die in the present? This is a question which often occurs to the thoughtful.

One of the most indisputable MODERN testimonies to the truth of Man's Immortality, is the proof that recognised Spirits have been photographed, and that, when no visible ghosts or any presence discernable by the human eye has been in the room, besides the photographer and his sitter.

Repeated experiments prove that the ether round individuals when luminous and when the blended colours are radiated to the surface in the halo of both sitters and photographer to the production of one *clear white* mass, it is as an open door or rift in the clouds of material atmosphere, through which the Spirits of the dead come and go, make their observations, take notes, and fulfil their mission, regardless of whether man is conscious or not of their nearness; and that the sensitive plate in the camera can register this, when there is actually nothing that the physical eye can note. Should a clairvoyant be present, that which he affirms he sees is confirmed by the plate when developed, and when this happens to be some recognised Spirit of a departed friend, or some unknown Spirit who gives name and address of living relations, proved afterwards to be correct, it is an incontrovertible proof that the thinking vital individualities of the dead are not in the grave but alive, re-incarnated, and active in their next sphere of existence; and what is of greater comfort still to the bereaved ones—not far away but in close attendance upon us as ministers, bringing heaven to earth, their chief work in the first evolution from matter.



LECTURE III.

The use of Spirit Photography.

IN all the Spirit photographs of this collection the luminous halo is seen, and envelopes as it were the Spirit body, and wherever this white cloudy mist is shown it is an indication of the genuine Spirit photograph, which the fraudulent have not as yet succeeded in imitating; though fraudulent minds sooner or later find means of imitating all realities. The value of Spirit photographs to the world in general is that they prove—

- 1.—That the materialist though doing his own thinking, is but in a state of mental evolution, and that he does not yet comprehend life's greatest problem. He has not yet attained to the highest point of human knowledge.
- 2.—That death does not end all as some suppose.
- 3.—That the dead are all around us though invisible to the ordinary eye and ear—in fact there is no death.*
- 4.—They prove the immortality of man's soul; to teach which fact is the design of all religions in every

* See "There is no death," by Florence Martvat

country and nation under the sun, called by whatever name and systematized under whatever creed man's ingenuity may have devised to reach the comprehension of his less enlightened brethren. There is but *one God!* There is but *one Religion!* Every denomination worships this one God! Every creed teaches this one religion! Narrow and self satisfied minds may fancy that their religious denomination is the right and *only* true one, and this without having personally investigated the respective claims which the rest have: Those who condemn the Idolater and Infidel, have no idea of even the rudimentary principles of the worship they condemn, and those who think they do, judge of the appearance, not the Spirit, "Judge not lest ye be judged."

- 5.—That man does not become an Angel as soon as he rises from the dead, but passes through several Spirit spheres before he enters the astral plane, or world of causes; evolutionary stages are here passed, each one similar to the death of the body, before the Celestial Heavens are entered, the seventh of which St. John's soul traversed while his body was entranced on the Isle of Patmos, recorded in Revelations. St. Paul's soul was transported to the third heaven, and there taught the valuable lesson, that God was no respecter of persons, and that nothing in creation was to be called by man common, or unclean. At each of these evolutions the soul is more and more etherealized, and the Intelligence evolves higher and higher capabilities.
- 6.—The words of the Angel who conducted St. John's soul through the seventh heaven are confirmed by psychic photography: for when St. John knelt to worship him, the Angel raised him to his feet, saying

"See thou do it not, for I am one of thy brethren the prophets." The outward form of a photographed Spirit is to all appearance just the same as the body which is lying in the grave, though it is no more the same than this year's tree is the same as last year's tree. Its appearance to that of last year is so similar that we often call it the same, but in point of fact that has died, risen again, evolved fresh and increased capabilities, its leaves have withered, rotted, and gone, and we no more see where its next leaves are than we see where man's Spiritual body is, when his physical one is decaying in the ground, but the vitality—the Spirit—invisible to the human eye, is quietly and silently at work evolving a new covering of leaves, to all appearance the same, so that only a close observer is able to trace the difference, so slight is its improvement from the tree of last year. So at man's physical death the vitality—the Spirit—remains, is invisible to the ordinary five senses, but unfolds another body, so similar to the one we have buried that we are apt to think when seen clairvoyantly or photographed that it must be the same.

Andrew Jackson Davis, the greatest modern Seer, who has published between two and three dozens of closely written volumes, says of his experiences at death-beds,* that in all instances he saw a mist rising from the head and chest, similar to that rising from the spout of a boiling kettle. This has been corroborated by the testimony of many independent clairvoyants; who all see this mist gather in a mass, undefined at first, till gradually the cloudy mist becomes clearer and clearer; and extends itself over the greater part of the

* See "Death and the After Life," by Andrew Jackson Davis.

bed, as it becomes more diffused the Spiritual body is seen enveloped in it, hovering over the fleshly temple it has but just vacated, from which the stream of mist ceased to pour as the dying person drew his last breath. The water in the boiling kettle will soon disappear from the physical vision, but because it has ceased to exist as water is no proof that it is annihilated, the water is changed to steam, and as steam it exists on an invisible plane, the plane man occupies when he is born again at death into his "Spiritual body." Science can demonstrate that evaporated water is not lost, and if men's minds were as open to Spiritual Truths, as our boasted religious superiority would indicate, science would be equally able to *demonstrate* that man is not lost, but that the same Intelligence which can set up the conditions for converting steam into water, in order to *demonstrate* its convertability, can also set up the conditions to *demonstrate* man's convertability if he were as interested in proving the Immortality of man as the Immortality of water, and is not the latter by far the more necessary and satisfactory subject for science to *demonstrate*?

The birth of the Spirit or second birth.

"Ye must be born again."

St. John iii. 7.

“ACCORDING to Andrew Jackson Davis' evidence, confirmed by that of other witnesses, the extremities of man's body die first; the Spiritual particles are withdrawn therefrom first, while the head is the last to die. All the substance composing the Spiritual body passes out of the material body through the head. Above the head the Spiritual body is re-formed, the Spirit body is connected with the material body by a fine cord of Spiritual substance, the analogue of the umbilical cord in physical parturition. When this cord is severed then, and not till then, is death complete, and the Spirit born.

In the July number of the *Proceedings of the Society for Psychical Research*, 1892, is a paper by F. W. H. Myers, "on indications of continued terrene knowledge on the part of the phantoms of the dead;" included in this paper are two narratives of the experiences of men who came very near dying, but were restored to life in the material form. These narratives are of special interest when read in connection with the revelations of clairvoyance and mediumship upon the process of Spirit birth.

The first narrative is that of Dr. Wiltse, of the St.

Louis "Medical and Surgical Journal." He lay for dead for hours; the church bells rang for his death. The doctor says that he woke up out of unconsciousness into a state of consciousness, and discovered that the soul was in the body, but not of it. He says, "With all the interest of a physician I beheld the wonder of my bodily anatomy, intimately interwoven with which, even tissue for tissue was *I*, the living soul of *that* dead body. I learned that the epidermis was the outside boundary of the ultimate tissue, so to speak, of the soul." This is in precise accordance with the teachings of Davis and the Spiritualists.

The Spirit body is the analogue of the material body; one is the counterpart of the other, the Spirit body is the inner lining so to speak, of the material one. For each material atom in the outer body, there is a corresponding Spiritual atom, its vitalizing essence as it were, Dr. Wiltse says he watched the separation of his soul from the body; the Spirit was rocked to and fro laterally, thus severing its connection with the bodily tissues. Mr. Davis has many times spoken of the pulsing, vibratory movement of the Spiritual substance which accompanies soul-birth. The Doctor then felt a retreat of the Spiritual substance from the feet upwards, "I began slowly to retreat from the feet towards the head," he says. "I remember reaching the hips and saying to myself, 'Now, there is no life below the hips' I . . . recollect distinctly when my whole self was was collected into the head, when I reflected thus: I am all in the head now and I shall soon be free." He remembers emerging from the brain, appearing to himself something like a jelly-fish in form and colour. As he emerged from the head he floated up and down, and latterly like a soap-bubble attached to the bowl of a pipe, until at length he broke loose from the body, fell, and then slowly rose and expanded into the full stature of a man. This also is

remindful of Davis's descriptions of the final separation of the Spirit-substance and its indwelling ego from the body through the head, with the accompanying vibrations and dancing movements. The Spirit body of the Doctor, he discovered, was naked, but soon found himself clothed, he knew not how. According to the Spiritualist teachings, the Spirit-body is born naked, but suitable clothing is provided by the friends in attendance, waiting for the new birth. In this case it is probable that no actual clothing was provided, as complete death did not ensue, but that, in deference to the embarrassment felt by the Doctor, as he tells us, on account of his nude state, he was psychologically impressed by the Spirits in attendance with the idea that he was clothed—the idea was due to Spirito-hypnotic suggestion.

Dr. Wiltse plainly saw his body on the couch, and the persons present in the room. He passed out of the open door and went into the street. The same thing is often narrated in Spiritualistic literature. We often read of Spirits seeing their bodies just after death and the circumstances attending their funerals, etc.

Mr. Davis says that the fully-organised Spirit-body passes from the house in which its birth takes place either through the door or open window; it does not pass through the solid wall. The doctor soon discovered that a small cord like the thread of a spider's web ran from his shoulders back to his body, and was attached to it at the base of the neck in front. Then he went through the air upheld by a pair of hands which he could feel lightly pressing on his sides. (Davis and others tell us that the new-born Spirit is conveyed to the Spirit-world by Spirit friends.) He soon reached a roadway, having seemingly no support. A voice told him it was the road to the eternal city, and once passed he could no more return to the body. Just as he was about to enter, he was suddenly stopped.

He became unconscious again, and when he awoke he was lying in his bed. Readers of the works of Davis and Mrs. Maria M. King will remember the accounts of the Spiritual roads or pathways leading from earth to the Spirit-world and from thence to earth, upon which the Spirits travel to and fro. They have no support in space. As soon as he revived, Dr. W. told the story of his experience to those at his bedside, and afterwards wrote it out. The doctor, who was at the bedside, said that the breath was apparently absolutely extinct and every symptom marking the Spirit as dead, was present. "I supposed that he was actually dead, as fully as I ever supposed any one to be dead."

The second narrative is that of the Rev. L. J. Bertrand, a Huguenot. While travelling in the Alps, he became nearly frozen to death. His body was powerless, but his head was perfectly clear. He resolved to study quietly the process of death. The feet and hands went first, and "little by little," he says, "death reached the knees and elbows." After death had reached all the rest of his body, his head was the last to succumb. He found himself "a ball of air in the air, a captive balloon attached to earth by a kind of elastic string and going up and always up." Looking down he saw his body, and he wished that he was able to cut the thread that tied him to it. His only regret, he says, was that he could not cut the string. Suddenly a shock stopped his ascension, and he felt that somebody was pulling him down; his friends were trying to revive his body. He reached the body and he became again its tenant, much against his wish. While detached from the body, he saw a number of things taking place mostly in the vicinity of his body, all of which he narrated upon his revival, and the whole was found to be strictly correct.

The coincidences in these two narratives from such widely independent sources, and the many remarkable coin-

cidences between them and the clairvoyant and mediumistic revealments upon the same subject are of much import. These narratives furnish strong confirmatory evidence of the substantial truth of the teachings of Mr. Davies and Spiritualists in general upon the process of Spirit-birth, and are a powerful aid in the demolition of the materialistic hypothesis, so ardently cherished by many groppers in the dark, that death ends all. The fact that, in the record of the two instances above, the Spirit-percipient was enabled to see such a number of distinct occurrences on earth, including several at some little distance from his body, as narrated in detail in the story, in every case in exact accordance with the facts as testified by the persons themselves who were the actors in the events seen, is proof that Mr. Bernard's psychical experiences were not hallucinations, but verities."—*Religio-Philosophical Journal*.



Appendix i.
Gleams of Light



Appendix i.



E now proceed to notice what Mr. Wallace, F.R.S., in his article in the *Fortnightly Review*, May, 1874—to which we beg to refer our readers for much valuable evidence on this subject—calls “the valuable and conclusive experiments of Mr. John Beattie, of Clifton, a retired photographer of twenty years experience, of whom the Editor of the *British Journal of Photography* says, ‘Every one who knows Mr. Beattie will give him credit for being a thoughtful, skilful, and intelligent photographer—one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others.’

Mr. Beattie has been assisted in his researches by Dr. Thompson, an Edinburgh M.D., who has practised photography, as an amateur, for twenty-five years. . . . The pictures were taken in series of three, within a few seconds of each other, and several of these series were taken at each sitting. The figures produced are, for the most part, not human, but variously formed and shaded white patches, which, in successive pictures, change their form, and develop, as it were, into a more perfect or complete type.”

I am happy to append a complete account of these very striking experiments furnished by my friend Dr. Thomson, and attested by Dr. Beattie. To me the evidence is most interesting and conclusive, for it corroborates my own experience. I have before described the floating masses of luminous vapour which I see when sitting in a circle, and the way in which I see them, as it were, condense into a form. Just such appearances as I constantly see are those which appear on the plates which I refer to. They reproduce what my eyes are perfectly familiar with, and what all our circle sees more or less clearly. "They demonstrate the fact," says Mr. Wallace again, "that what a medium, or sensitive, sees (even when no one else sees anything) may often have an objective existence. They give us hints of a process by which the figures seen at seances may have to be gradually formed or developed, and enable us better to understand the the statements repeatedly made by the communicating Intelligences, that it is very difficult to produce definite, visible, or tangible forms, and that it can only be done under a rare combination of favourable circumstances."

DETAILED ACCOUNT OF EXPERIMENTS, BY MR. BEATTIE
OF CLIFTON AND DR. THOMPSON.

"About two years ago, when the subject of Spirit photographs was before the public, I was asked by my friend Mr. Beattie to join him in making some experiments, in order, if possible, to determine if such things could really be produced; as in all specimens which Mr. B. had seen, the signs of deception were more or less apparent. These experiments were undertaken solely for our own private satisfaction, as both of us were interested in the subject of Spiritualism generally, and in this branch specially, each of

us having practised photography for nearly thirty years-- Mr. B., before retiring from business, as the leading professional artist in Bristol, and myself as an amateur.

"A mutual friend, through whose mediumship we had frequently witnessed trance manifestations, and on whose integrity we could rely, kindly agreed to give us his services.

"We began our experiments in the middle of June, 1872, meeting at first once a week, at 6 p.m., that late hour being necessary owing to the medium's business engagements. The lens we used was a Ross 6-in. focus, and the camera one similar to those employed for *cartes de visite*, with a slide capable of marking three exposures on a single plate; while the silver bath was contained in a porcelain tray. The background was an ordinary one, made of canvas stretched on a frame, and painted of a colour intermediate between cinnamon and slate. On every occasion we began by sitting together at a small table, by the movements of which we were informed how to proceed. According to these directions, Mr. Beattie prepared and developed most of the plates, while I managed the exposure, the duration of which was invariably regulated by the movements of the table, at which all except myself were seated.

"The plates were taken at random from the batch provided for the evening's experiments, and not in any regular succession. I think it important to mention this, as it answers most, if not all, the objections which have been urged against the genuine character of these photographs. In addition to the foregoing precaution in the selection of the plates, the medium never left the table, except when directed to be present during the development of a plate; so that it was impossible, on the supposition that the plates had been previously manipulated, that he could know what appearance would be developed on any particular plate: which appearances he latterly described with minuteness and accuracy.

Our seances generally occupied upwards of two hours. On the first occasion we made nine exposures without obtaining anything unusual.

"After a week's interval, we again met, when eight exposures took place, with the same result; and we determined to discontinue our experiments if nothing appeared on the ninth. However, on applying the developer to it, a strange appearance started out, almost instantaneously, resembling somewhat the outline of a human figure in a stooping attitude. At our third meeting, we had no manifestation on the first plate; and, indeed, at almost all our subsequent seances the first few exposures were generally devoid of anything unusual. On the second plate however, of the third evening, the appearances were remarkable, resembling the outline of the upper part of a female figure; the same, but more elongated, coming out on the third plate also. After this, instead of the head of the figure, we got more or less of a star-shaped form. At our next meeting we had at the commencement twelve failures, and when the manifestations began, we found they had changed in figure to that of a cone, or flask, the luminosity apparently increasing in intensity from the edge towards the centre. These cones of light almost invariably appeared directly in front of the medium, and were generally accompanied by a star or round spot of light immediately over his head. In one instance there were two such stars, one of which was very much fainter than the other, and partly concealed by it. These appearances in their turn gave place to others, the cones and stars spreading out into the forms of birds with outstretched wings, the luminosity of the edges being no longer sharply defined as at first, but shading gradually into the dark background.

"The next evening, when we met, twenty-one exposures took place without any result. Then, for the first time, the medium began, while in the trance state, to describe the

appearances he saw during the exposure of the plate in the camera, and which were fully verified on developing the picture. On one occasion he suddenly exclaimed, 'I am in a dense fog, and can see nothing.' On developing the portion of the plate which was undergoing exposure at this time, nothing could be seen on it, the whole surface being completely fogged. Shortly after this he described a human figure completely surrounded by fog, and on developing the plate, we found a faint though perfectly discernible outline of what appeared to be a female figure. On another occasion last year, when I chanced to be seated at the table, he described a female figure as standing beside me, the rude outline of which came out strongly on development. From this time the appearances were almost invariably described during the exposure of the plate, and in every case with minuteness and accuracy.

"Last year the manifestations were more varied in form than those previous, one of the most curious being a luminous star about the size of a threepenny piece, in the centre of which, and separated from the points by a dark border, was the figure of a medallion bust, described as such by the medium.

"At the same seance he suddenly called our attention to a very bright light, and pointed to it. He seemed astonished that none of us saw it. The plate, when developed, showed the light, and his finger directed towards it.

"Any one who has examined the complete series of these photographs must have remarked that in most of them the forms represented appear to pass through a sort of gradual development, commencing with a small luminous surface, which by degrees increases in extent, undergoing at the same time modification in shape, this latter change being often caused by the coalescing of two portions originally separate.

"During our experiments Mr. Beattie often remarked

the suddenness with which these forms appeared on the plates when the developer was applied, coming out very much in advance of the ordinary impression on the plates. And I have been informed by others who have experimented in the matter that they have met with the same peculiarity.

"Frequently, towards the close of the day's experiments, when the light had become very weak, we found, on developing, that nothing was impressed on the plates except the forms of these invisible emanations, showing that, though unable to affect our eyes, the power of acting on the prepared plate was still strong. In fact, to all intents, we were photographing in the dark, as the visible light reflected from the objects in the room failed to affect in the smallest degree the sensitive film. This circumstance suggested to me the idea of endeavouring to discover whether or not the ultra-violet rays of the spectrum might have any influence in the production of these effects; and, with this end in view, I proposed that we should expose, in the direction in which the medium described the luminous appearances, paper prepared with some fluorescent substance. I accordingly immersed one-half of a sheet of blotting paper in a solution of quinine, the other half remaining attached to the prepared half, in order that we might the more easily perceive any effect which might arise from the presence of the quinine. I was unable to be present at the seance at which the experiment was made, and which was our last, but Mr. Beattie exposed the paper in the position I proposed, without, however, obtaining any result.

"When we resume our experiments, which we hope to do soon, we will endeavour to follow out this interesting part of the subject."

PHOTOGRAPHS OF MR. HUDSON, 2, KENSINGTON PARK
ROAD, LONDON.*

“Mr. Hudson comes first in the list of professional photographers, both as being the oldest in standing, and as the one with whom I have chiefly experimented. Deferring for the time-being any comments or remarks on other pictures, I proceed to describe in detail those which I have selected as illustrations to this article. For the accompanying description of No. 1, written by the sitter, I am indebted to the courtesy of my friend Mrs. Fitzgerald. The letter from which the quotation is extracted is addressed to her, and the facts, so strikingly demonstrative of continued life and intelligence beyond the grave, are within her own personal knowledge. I should explain that the apparition is that of the deceased father of the sitter, and that the singular black head-dress is a copy of that which he wore during his last illness, and was presented as a test in reply to a mental request. The letter requires no further preface, and I offer it exactly as I received it:—

[June 28th, 1874.]—“I write, according to your desire, an account of the photographs I obtained at Mr. Hudson’s, Photographer, Holloway Road, London, on the 18th of November, 1873. I must premise that I had never seen or been in the company of Mr. Hudson; and that he had not the slightest knowledge of myself or of my name at the time. I was living in the country, fifteen miles from London, and knew no Spiritualists, as such, in the neighbourhood excepting my two daughters, one of whom is a medium. For many months, through my daughter’s mediumship, com-

* See *Human Nature*, 1873-1874.

munications had been given me by an Intelligence professing to be the Spirit of my departed father. He had expressed the greatest anxiety to appear to me personally, but we had not sufficient power for this. You suggested that I should try a sitting with Hudson, which was delayed through ill-health and difficulties of various kinds, and was *suddenly* arranged at last."

"One evening, sitting at the table with my daughter, her sister only being present, in a small room quite isolated from all other apartments, the communication became very urgent, 'Go to Hudson's and I will show myself.' We then agreed that we must ask a test for identification in case the likeness was imperfect. I told my daughters that I should ask the test in silence. They agreed; and bending my head close over the table, I mentally requested that if my father's Spirit came to be photographed he would appear in a peculiar head-dress which he wore in the latter years of his earthly life. My daughters laughed outright to see the energetic tilts of acquiescence from the table to my silent requests."

"In a few days I went to London, no one but my daughters, yourself, and your daughter-in-law, who was to accompany us to Mr. Hudson's, being aware of the object of my journey. The test I had asked was still a secret confined to myself. As I travelled with my daughter (not the medium) in the train she begged me to tell her the test, as, if it really should be granted, sceptics might *fancy* it an *after-thought*. I therefore whispered it to her. On our arrival in town she parted from me at the station to go on a shopping expedition, and I did not again see her till we met at the station in the evening. I went to your house, and you and I started for Holloway Road. You were ignorant of the test I had asked, and your daughter-in-law who was to have assisted by her mediumship, did not arrive till the first sitting was in progress, and consequently was obliged

to remain outside till it was over. You and I never left Mr. Hudson's elbow till the plate which we marked was perfectly ready in the camera, we having watched minutely the whole process. "When Mr. Hudson placed the negative freshly developed, before us, a distinct portrait appeared behind my own sitting figure. I was turning my back to the apparition. Your daughter-in-law, on seeing it, exclaimed, 'Why, what is that on his head? It must be a black velvet cap.' And so it was, tassel and all, *with my father's marked features below*; a muslin veil hanging over the top and back, and held under the chin. *This black velvet cap was my mental test*, revealed to no earthly being except my daughter, who was then far away from the spot."

"We then had two more portraits; one of my youngest departed sister, recognised by the manner in which she wore her hair as a child; and one of your own beloved daughter, *whose features I decidedly recognised*. Moreover, she wore on her head flowers with which she had promised to appear whenever she could do so, and which she had taken from your hand at a dark seance some time before—a seance in a distant house, totally unconnected with Mr. Hudson, and unknown to him."

"It appears to me that it would have been a very strange coincidence if that velvet cap, those marked distinct features, and those flowers, were produced on that particular occasion by any earthly being."

No. 2 was also taken by Hudson during the time that he lived in Palmer Terrace, Holloway. The little child in centre of the picture is a baby sister of Dr. Speer, the sitter on the left, in the foreground; and the shadowy form on the right front is the mother of the infant. I have related before how this child-Spirit has persistently manifested at our circle almost from its first formation, coming with a French message first of all to suggest her identity. She

passed from this sphere of life more than fifty years ago at Tours, being then only seven months old. Her little joyous message, "*Je suis heureuse, très heureuse*," was the first indication we had of her presence, and that the little child, so constantly described by clairvoyants as standing near me, was this little Spirit, who, by a round-about means, was trying to get at her brother. Since then she has never left us, and her joyous tap is rarely unheard at our seances. She lives in the house as much as one of the children of the family; and is as well known to me, is just as real as they are. I see her, and hear her voice by the inner senses; I have felt her touch, and twice have had her portrait on the photographic plate.

This particular group was taken under strict test conditions. Dr. Speer and I followed the plate throughout, and no precaution which I have detailed at the opening of this chapter was neglected. We never lost sight of the plate from the very first, and can give unhesitating testimony that no suspicious element presented itself.

The day following that on which the photograph was taken was Sunday, and I had joined the family dinner-party. When dinner was nearly finished I became partially entranced, and loud knocks were heard on the dining table. The alphabet was called, and Dr. Speer was requested to go to the room in which we usually meet, and he would find a message for him. He went, but could not at once find anything. He was directed by the same means to look again, and he eventually discovered under a what-not, lying so that the direct rays of light did not fall upon it, a piece of paper, on which was some curious-looking hieroglyphic. We could make nothing of it for some time, until it occurred to us to hold it up to the mirror. We then found that it was a message, written from right to left, and from the bottom of the paper to the top. The same rude cross which then

accompanied every message, and which even now is frequently used, is on the paper, and the message, at first sight, looks unintelligible. Deciphered in the way I describe it runs thus: "I am Spirit of Love. I cannot communicate, but am near. The photograph was of little Pauline." Pauline was one of the names of the child; her full name (by the way, *unknown to any of us*,) was correctly spelled out in answer to our request: Catharine Pauline Stanhope Speer, together with date of birth and death. Another clear case of unconscious celebration for Dr. Carpenter!

This writing, so obtained, in a room where nobody was, into which nobody would go, and under circumstances where to play a trick (if it were in anyone's mind to do such a thing) was impossible, gave us the clue of the identity of the Spirit. I say trick was impossible: for there was no one in the house who could have executed such an abstruse hieroglyphic, no one who would have dreamed of doing so; no one, except our immediate selves, who knew the child's name: Pauline. The same agency that was at work to produce the picture also authenticated it to us.

On a minute inspection of the picture we were struck by two special points. The little figure is so perfect that a powerful glass reveals the details of feature most distinctly: and, amongst others, the large eye-brows which are a characteristic of the whole family. A stranger might not at once notice what is apparent to all who know them. Again, the constant habit of those who return from the land beyond is to identify themselves by the reproduction of some peculiarity either of dress or demeanour. In the other picture it is a black cap. Here it is a large loose glove which appears on the hand of the kneeling figure nearest to the child. It was her habit to go about the house arranging and tidying in housewifely manner, *with a loose glove on the hand*. She was notably careful about the

whiteness of her hands, and took that means of preserving it.

Before I have finished this chapter I shall have other instances to adduce of this habit of identification by the reproduction of some known peculiarity. For the present I have more to say about the little child.

We went about a month ago to try for a photograph with Mr. Parkes (of whom more hereafter), and she appears again. I sat at a little table and was almost immediately entranced. In my clairvoyant state I saw the child standing or hovering by me close to my left shoulder. She seemed to be standing near the table: and I tried in vain to call Dr. Speer's attention to her. As soon as the exposure was over, and I awoke, I stated what I had seen, and on the plate being developed, there stands apparently on the table a little child's figure. The position is exactly where I saw and felt it. And the figure, which also bears traces of family likeness, was immediately claimed by the little Spirit as her picture; unbounded joy being expressed at the success of the experiment. So clear was my vision, so sure was I of what would be found on the plate, that I would have staked all my possessions on the result before I saw it."

**Copy of the Correspondence in the Daily Papers
which led to the compilation of these pages.**

SPIRITUALISTS.

S. A. P. EXPLAINS.

To the Editor of the Daily Times.

SIR,

In the article headed "Spiritualistic Photography," some of the facts stated are not accurate.

I.—That which I gave as my opinion as the source of Dr. Norris's skill you state as fact.

II.—Mr. Gilchrist was not the editor of the *Gazette*, but the sub-editor of the *Morning News*.

III.—The editor I referred to was the editor of the *British Journal of Photography*, not the editor of the *Times*.

IV.—All seances or prayer meetings, (for this is what seances are) which are held here, are free; further, there is no materialistic seance on Saturday and never has been; there is one on Monday, but no one shilling entrance fee, and there is no charge of one shilling, except one shilling for tea on special occasions.

V.—I am in no way a gainer by these religious meetings but am put to a continual expenditure, but when I see the

mourner comforted and the sick healed, and more especially the materialist convinced that his departed are living in the conscious intelligent knowledge of our lives here, I feel that I could not use my money for a better purpose, that I am laying up treasures in heaven where neither moth nor rust can corrupt, and where thieves do not break through and steal. I have given away over fifteen dozen of the portraits, but now that I have not time to print them myself, to strangers they are sold.

VI.—No person has my authority for saying that Mr. Whitlock has developed plates for me. I have accepted a dozen of marked plates for exposure from Mr. Whitlock, but as I have been very busy and the conditions necessary are long and tedious, I have at present only exposed two, and did not want to trouble Mr. Whitlock until they were all exposed. I am making arrangements which will give me more time for these experiments. If these were the result of trickery it would have been very easy for me to trick up Mr. Whitlock's plates and send them, but my success is very uncertain and irregular. Much depends upon the atmosphere, health, and the freedom from care of the sitters. The more psychic the minds of these the more successful the results. St. Paul says: "Now, concerning Spiritual gifts, brethren, I would not have you ignorant." "There are diversities of gifts, but the same Spirit." "To one is given the word of wisdom, to another faith, to another knowledge, to another the gift of healing by the same Spirit, to another prophecy, to another miracles, to another the discerning of Spirits, to another divers kinds of tongues, but all the working of the self-same Spirit."

Has it ever struck the thinking part of the community that it was the leaders of the religious sects, in the days of Jesus, who persecuted Him because He possessed powers they did not. Again, the Apostles, wherever they exercised

their Spiritual gifts, met with opposition and persecution from the churches of their day, and the Bible is continually showing how God's anger is directed towards those who persecuted and stoned His prophets.

If ghosts are seen, and we have hundreds of well attested cases where they have been seen, it is high time that we all faced these ghosts with moral bravery, ascertain who they are, and what they want? If we were taught to do this instead of running away frightened, we should find that the dreaded ghost was some dear departed friend come with a message of warning or a word of advice, far more valuable than any we could get from our fellow-men, because while in a material body man's vision is limited; but our friends have never been in the habit of forcing themselves where they see they are not wanted, and they will not as Spirits. Men and women must desire to be "Enochs" before they can invite such exalted company.

We are told in the Bible that Spirits or Angels came to men and always for some wise purpose, chiefly for the *guidance of their mundane affairs*, and it is spoken of as a mark of Divine protection, and every character who had this angelic communion is held up to us as an example. Consequently, we may gather from Bible record that if we desired and sought after this Spiritual aid there would be more men "after God's own heart."

How can those people truthfully confess, in church "I believe in the Communion of Saints," when they mock and ridicule those whom they hear hold such communion?—
Yours, etc., S. A. P.

To the Editor of the Express and Star.

SIR,

I am much interested by the perusal of Mr. M.'s lecture. The lecturer is evidently a poet. He dignifies death, which

is, in sober fact, that condition of organised nature coincident with the cessation of action and immediately preceding decomposition, by designating it an Angel. Does a *bona-fide* Angel ever come in such a "questionable shape?" But, leaving this poetical inspiration without further comment, I am much impressed by his lifting the curtain which concealed the "unseen world."

It is evident that many of the listeners to the lecturer failed to see anything when the curtain was so lifted; therefore we must accept the lecturer's own description of what he has seen of the unseen. He evidently claims to have seen this unseen world. Why did he not tell his audience where it was? What its nature? What its temperature? The shapes of its Spiritual inhabitants? In what direction they progress towards perfection? What means are employed to assist this progress? Where this Republican Spiritual community holds its congress? Why, if food be to them unnecessary, they should swallow "nectars and fruits?"

Of course swallow is a wrong term, as the Spirits have no throats, and possibly the Spirits may take their food like some of the lower forms of animal life by enveloping it, and then disgorging the pips. But what about the pips with no soil to germinate in? It is true, as the lecturer said, that Spiritualism had been investigated in Wolverhampton. The writer of this was present on one occasion of this so-called investigation. He saw a three-legged table tilted by pressure of fingers, and he heard an address by the Spirit of some long departed, delivered by a female medium. The peroration of this possessed orator was: "And may God—if there be a God—bless you all." Comment is superfluous. Will that scientific lady, send you a print of the photograph of the Spirit which she made? Can she induce the Spirit to sit at Whitlock's for its carte-de-visite?—Yours truly,

COMMON SENSE.

To the Editor of the Express and Star.

SIR,

In returning from W. this evening, I purchased your paper, and notice the letter signed "Common Sense." Now, in order to know what common sense is we must first formulate or set up some standard of (comparative) perfection; the standard may be a wooden-headed, a leather-headed, or a paper-headed Deity; but whatever it may be, so long as it is acknowledged by society, Spiritualists have only to prove that their ism is as good as the standard set up, and they then prove that they (the Spiritualists) "have common sense." Roman Catholics, Swedenborgians, Quakers, Irvingites, Puseyites, and other ites form and constitute one-third of the religious population of the United Kingdom. This one-third are treated with respect, and are credited with having "common sense."

Now having been educated as a Roman Catholic, and having attended mass for twenty-five years, I claim to know what is taught by Catholics, and I most emphatically assert that the Church teaches Spiritualism, Communion with the Saints, namely, "the Spirits or souls of dead men and women who lived on this earth." Moreover, the sacrifice of the mass is in substance and fact a Spiritualistic seance. The priest claims to bring back the Spirit of a man who was crucified 1,889 years ago; they Deify the man, and profess to bring back the Spirit supreme; or rather the very body and blood of their God, "Jesus of Nazareth." Moreover, the religious fervour of the Catholic is kept up by an overwhelming amount of evidence that does most emphatically prove that there is an abnormal state: that after the body perishes, "the Spirit still exists."

What separated me from the Catholic Church was the

fact of witnessing in my own residence phenomena exactly parallel with those narrated in Butler's "Lives of the Saints." There are twelve volumes narrating abnormal facts, but when I discovered that exactly similar phenomena would occur without any belief in Roman Catholicism, a veil was lifted from my eyes. During the last fifteen years I have had daily demonstrations of exceptional phenomena to such an extent that it would take twelve volumes to describe what I have witnessed and (as a Seer) seen.—I am, &c.,

A. W. T.,
Consulting Engineer.

To the Editor of the Express and Star.

SIR,

You will note that Mr. A. W. T.'s letter which appears in your issue of this evening is merely a criticism of the *nom-de-plume* which I chose to adopt, and does not answer a single question contained in my letter to which he purports to reply.

I have nothing here to say of the various forms of so-called religious belief, one or other of which is accepted by Mr. T. and others; but I would direct your attention to the fact, which is an important one in this correspondence, that in the last paragraph of his letter it is intimated that Mr. Turner is a Seer, and, as such, he witnesses sights which are denied to ordinary mortals, and, in fact, has an uncommon sense.

The unseen world is a subject of transcendent interest and profound mystery. "The Gates Ajar" were not sufficiently ajar to allow of uninterrupted inspection. "Glimpses of the Unseen World:" this book was also disappointing, the glimpses were too transitory; but with the aid of Mr. M. and Mr. T. who can so often see the unseen world, and

of the gifted lady who has actually photographed one of its innumerable inhabitants, we may hope for some definite results in this branch of research.

If Mr. T. will, overlooking my adopted *non de plume*, kindly reply to the queries contained in the letter written by me on the 8th. inst., I am sure his replies will be perused with interest by many of your readers.—Yours truly,

COMMON SENSE.

To the Editor of the Express and Star.

SIR,

A modern writer has said that the "world consists of wise men and fools, mostly fools;" the truth of this statement I have experienced; first,

In my own folly for disputing and questioning the truth and use of phrenology and mesmerism. Through the kindness of friends, and a long course of study, extending over more than twenty years, I found that my doubts were the result of my ignorance, prejudice, and bigotry, arising from the limited knowledge of the circle of friends I then moved among, clever on most subjects, but ignorant of the value of these. Several years ago I was in company with an astrologer. I regarded what he said with astonishment and incredulity; but I remembered what a fool I had made of myself by arguing against phrenology when I actually knew nothing about its merits, so I kept my doubts to myself, purchased books, engaged a tutor, and set about deciding as to its merits in the only possible way, and that is by making myself master of the science as taught by its professors, with the result that I am as enthusiastic a defender of astrology as I am of phrenology, mesmerism, chiromancy, physiognomy, and all other sciences based on a close observance of the effects of one part of Nature acting on another.

My attention was next directed to visions. I had as remarkable an one as Samuel had. I applied to the clergymen, ministers, doctors, and scientists of my acquaintance; they all seemed more frightened than interested, but no one could explain or give me any advice. At last I went to a Roman Catholic Priest. He received me very willingly, heard me out, and then told me "the Church was very decided about such visions, and in encouraging communion with our dear departed." I queried, as he said no more, "that it is legitimate and right in God's sight?" "Yes," he answered, "but only within the pale of the Church." "If," I reasoned, "it is right within the pale of the Roman Church, it must also be right outside the Church." He looked at me, smiled most benevolently, and did not answer, but in that look and smile I read his answer, viz., that communion could be held with both good and bad Spirits who were known to us on earth, that it is difficult for us to decide which are good and which bad. Therefore the Roman Catholic Church, while encouraging this communion and these visions, takes upon herself to decide which are to be encouraged and which rejected.

I resolved to adopt Eli's advice to Samuel when next I heard Unseen voices. I have in this way encouraged Spirit Communion for years, until now, by their advice and instruction, I am able to take with a photographic camera the photos of those friends and relations who have been long dead—clearly proving, to the doubting, an after life.

My second experience of the truth contained in the first sentence of these remarks is that when I and others who know of Spirit-return give our knowledge forth, it is met with the loud opposition of those who are as ignorant of its truth or merits as I myself once was. "Common Sense" will get all his questions answered in a work "Life and Labour in the Spirit World," by Miss M. T. Shelhamer;

and "The Spiritual World, and our Children there," by the Rev. Chauncey Giles—much better than in a short letter or lecture; and if there are any Spiritual, prayerful men and women who would desire to meet to get light and knowledge on this subject in Wolverhampton, by enclosing name and address as in advertisement, opportunity will be given by a fellow-townsmen.—I am, etc.,

S. A. P.

To the Editor of the Express and Star.

SIR,

Your correspondent "Common Sense" seems to be rather hypercritical on the lecture on Spiritualism. No doubt, much nonsense is talked and believed in, and much imposture practised; but there is probably a grain or two of truth in it. To be just, we must recognise the truth as well as point out the error. I, like your correspondent, have attended some seances, and have witnessed some remarkable phenomena: but I have never seen enough to convince me that they were produced by Spirits. They rather proved the existence of some force—or mode of manifestation of the eternal force—which at present is not understood. It may be a force analogous to that produced by a thermo-electric battery, and is probably directed by the thoughts latent in the minds of those present. Electro-magnetism and magneto-electricity were as little understood a few hundred years ago.

It may be more poetic than scientific to speak of death as an Angel, but it is better than regarding it as a curse upon helpless humanity. It is more pleasant and more scientific to think that "men may rise on stepping stones of their dead selves to higher things." But, perhaps, "Common Sense" regards all ideas of future life as nonsensical, or why ridicule them so?

The common sense of humanity has at all times had

some faith in a future life, although the conceptions as to the mode might have been very childlike. Without it, in the present day, the problem of evil is unsolved; for justice fails, and all our efforts at mental and moral progress are wasted if "death ends all." No other faith seems so adapted to the wants of our nature, and so fitted to call into activity the best parts of our nature. Moreover, if the modern scientific doctrine of the conservation of energy—the persistence of force—is true, there are equal grounds for belief in the conservation of consciousness—the persistence of personality. The green grub gorging on a cabbage leaf perhaps prides himself on his common sense, unaware that

The wings that form the butterfly
Lie folded in the worm,

or that the death of the outer is necessary for the birth of the inner.

That Spiritualists infer too much from their facts I am free to admit. Still even Spiritualism is better than animalising materialism or enervating agnosticism; it is better to believe a bit too much than a bit too little. Dr. Johnson once said we may live in foul air; but we should die in an exhausted receiver of an air pump. Better to feel that our friends "are not dead, but gone before," and are still interested in our welfare, than to feel that we are the victims of the ruthless forces of physical nature.

S. C.

To the Editor of the Express and Star.

SIR,

I am not inclined to dispute the truth of Carlyle's cynical witticism that the world consists of wise men and fools—mostly fools; nor that the lady justly claims to be of the former class; but I should be consulting her interest

were I to put the letter of the above-named in evidence.

The writer may be congratulated on having emerged from ignorance, prejudice, and bigotry, if not on belief in astrology, because generally, on the adoption of the Copernican theory of the solar system, it became as obsolete as the Delphic oracle or the dicta of augurs and soothsayers.

As to the alarm created in the minds of "clergymen, ministers, doctors, and scientists" by your correspondent's relation of a vision the writer had seen. May it not be that these all and several individuals thought that when anyone sees what no one else can see, that there is the possibility of the existence of a diseased optic nerve or an unsound brain?

But does not the fourth paragraph of your correspondent's letter remove apparitions from the realm of conjecture? Here we have something tangible. Will "the lady" kindly leave at your office two of these portrait photos? Miss Shelhamer's "Life and Labour in the Spirit World" must of necessity be a record of fancies and not of observed facts.

I find it necessary to add that I have not disputed the Scriptural teaching on an after life. But the idea of invisible things being seen and photographed, of immaterial knuckles rapping walls and turning tables, and of departed friends and Spirits generally being summoned effectively by a number of persons placing thumbs and little fingers together, and rapping out answers of the most vague description appears simply grotesque to yours truly,

COMMON SENSE.

To the Editor of the Express and Star.

SIR,

With your kind permission, I should again like to trespass on your space, in order to remind "Common Sense" that while astronomers have effected a change in their *theories* from the Copernican to the Ptolomaic, the sun, moon, and

stars have taken no part in this change, but have as quietly and regularly performed their duty and produced the same results on animal, vegetable, and mineral creation, as before Ptolemy was born. The colleges then taught that the earth stood still, and the sun, moon, and stars moved round it, now they teach that the sun is the centre of our system, and the celestial orbs, including our earth, move round it, and yet their *effects* on life are found to be precisely the same, whether astrologers accept the old or new theory. The tides were produced by the influence of the moon, and the buds unfolded under the power of the sun, then as now, and whoever believes these facts must be believers in astrology; for the observation of astrologers throughout innumerable ages have proved that certain orbs when directed to animated and inanimated objects, from certain positions in the heavens, produce the same results, and that every Celestial orb has its particular influence on all nature: to observe and define this influence on man's natural body is the office of the astrologer.

Because one person of our acquaintance possesses the gift of poetry, and we do not, is that any reason why we should suspect his genuineness or conclude that his nerves are diseased? The same with music, designing, and painting; the world at the present day recognises mental gifts as rare, why deny the existence of Spiritual gifts, because possessed only by the few? St. Paul says, "Now concerning Spiritual gifts I would not have you ignorant. To some is given the word of wisdom, to others prophesy, to others the discerning of Spirits, to others the gift of healing, etc. There are a diversity of gifts but it is the self-same Spirit which worketh in you, giving to every man severally as He will," I. Cor., xii. If the good prophet Samuel, after his body was buried, was still able to reprove King Saul by means of a Spiritual gift, possessed by the woman of Endor—for it was this

wicked King's command that all who had familiar Spirits should be put to death (not God's), what is to prevent good people who have left the body still exercising the same watchful and guardian care over those they loved here? God's laws do not change, and if it were possible and right then, it is possible and right now to all who desire it, and are faithful when they say "I believe in the Communion of Saints."

We all have a Spiritual body as well as a material body, so St. Paul says; our Spiritual body is an aerial body, the *fac-simile* of this body, and this is the one clairvoyants, dreamers, and visionists see, and which are called ghosts and feared as foes, instead of being welcomed as friends and advisers, as in the case of Jacob, Hagar, Joseph, Elizabeth, Paul, etc. When St. John saw a luminous Angel and knelt to worship him, the Angel said "See thou do it not, *I am one of thy brethren the prophets.*" All these Bible instances are being corroborated in every day life by all who welcome them, and do not wound them by suspicion and fear.

Neither Miss Shelhamer's "Life and Labour in the Spirit World" nor the Rev. Chauncey Giles's "The Spiritual World and Our Children therein" are records of fancies but of well-proven facts, which "Common Sense" will see if he will peruse them.

I am only visiting in this town, and had no prints of Spirit Photography here, or would have forwarded some. What I have been able to procure at this short notice are two of the first I succeeded in getting.* I sat in my own room after purchasing, marking and placing the plate in the dark slide, no other hands touching it; a second person took off the cap, no one else was present. I then developed and

* See Plate III

found on it what there was nothing, either in the room or the house to account for. A visitor called, and was waiting in the room below to see me, on printing from this plate. We discovered the invisible form to be her sister, who departed this life many years ago, leaving only one medallion photo, the position quite unlike the one presented here.

The second is an old lady, unknown to me, but the Spirit's voice told me her name, and gave me the names and addresses of several of her friends, to whom she requested me to send a copy. I did so, and in every case it was recognised as Mrs. Neal—her sister even said she was in the same clothes she was buried in, and that the person who laid her out had recognised it, also many other of her friends.

I enclose you the names and addresses if you feel inclined to write to any, but not for publication.

One word more and I have done. I have no object in deceiving either your readers or myself. Alone in my study I have had converse with many departed friends who can now address me and converse on subjects which engaged their attention while here in the body, they can relate their experiences, describe their homes and their work, etc., etc., and having found that such sweet communion is vouchsafed to mortals, and that those who seek it will find it, I simply desired to give my experience as an encouragement to others to endure unto the end.

It is no use going to a few seances and thinking to develop such sacred gifts in so short a time. There is no royal road to knowledge. All have to toil and study and develop themselves. My experience will convince no one. All must knock and knock again until their own clairvoyant (or soul vision) doors are open. It is a life work, and comes to light as all other gifts do when cultivated little by little. All men have Spiritual gifts of some description, but all do not recognise and develop them. We can emulate each

other by example, but we cannot do the work for them.—
Yours, etc., S. A. P.

P.S.—I enclose a third photo (recognised). Though photographers can imitate the first and second, I have not yet found one who can imitate my last experiments, where the Spirits are surrounded by a luminous halo, which appears to be drawn from my head.

To the Editor of the Express and Star.

SIR,

Will you kindly oblige by giving insertion to the following:—With all due respect for the candour and sincerity of "S. A. P." I for one have reason to doubt the photographing of Spirits or ghosts, *i.e.*, the departed Spirits or ghosts of the dead. I deny, upon Scriptural authority, the existence of disembodied, immaterial Spirits or ghosts, which he contends for. Ghost is the antique form of guest, and is now an obsolete term, and wherever it occurs in the Scriptures it should be read "Spirit." Spirit is a plastic term, and is derived, according to Parkhurst, from the Greek verb *spiro*, which means to breathe or blow, and is applied to various things, for example, to God, Angels, men, breath, disposition, mind, etc. In Luke 24-36, etc., we read as follows:—"Jesus Himself stood in the midst of them." This was after his resurrection. But they were terrified and affrighted, and supposed that they had seen a Spirit (Greek *phantasma*), phantom, or apparition. Now, an apparition has no substance whatever, it is a reflection or shadow. But Christ soon dispelled their fear by saying "Why are ye troubled. Behold my hands, and my feet, that it is I myself: handle me and see, for a Spirit (*phantasma*) hath not flesh and bones as ye see me have." Now Christ at this period of His existence had passed from death unto life. His physical

nature had undergone a change from mortality and corruptibility to immortality and incorruptibility, death having no more dominion over Him. He is henceforth styled the quickening Spirit, and the Lord the Spirit. The substance of which Christ's body is composed is a Spiritual substance answering to what Paul calls a Spiritual body. There is a natural body, says he, which is the one we now possess—and there is a Spiritual body, which is the one that will be possessed by those who are found worthy at the judgment after the resurrection. Such is the body of the Lord Jesus since His resurrection. It is a real, tangible, corporeal body.

The Angels are similar, *i.e.*, they are but corporeal beings in form like unto men. The Angels are not, as some suppose, the disembodied Spirits or ghosts of deceased men and women and children. They are what Paul terms Spiritual bodies or beings. The Angels or Spiritual beings (Heb. *Elhoim*) of the Bible do not belong to the Adamic race at all. The place of their abode, wherever that is, may be termed the Spiritual world, and there may possibly be, and probably are, many such worlds, inhabited by real, tangible, corporeal, and immortal beings. The beings called Angels, which on several occasions appeared to Bible worthies, some of which are referred to by "S. A. P.," were beings of the same nature as the above. It would be possible to photograph one of these beings, provided they manifested themselves for that purpose, because they have substance and form. But are these the same kind of beings that "S. A. P." talks of photographing? Has he ever photographed one of these Angelic Intelligences? If so, all very well; we should like to see it. Now, I am certain that "S. A. P." has never photographed, nor held communion with, the departed Spirit or ghost of any individual belonging to Adam's race. There is, in fact, no such thing in existence as a disembodied, conscious, Spirit or ghost in human form. Yet men of the

school to which "S. A. P." belongs fancy there is.

The teaching of everyday experience, true science, and the sacred oracles plainly indicate that there is no conscious, thinking principle or entity existing after death. Death is, according to Holy Writ, the absolute cessation of existence. In death the dust returns to the earth, and the Spirit or breath of lives, which is God's Spirit and not man's, returns to Him who gave it. Now, if there is no disembodied Spirits or ghosts, how in the name of common sense can they be photographed? Let "S. A. P." answer this. After death there is no more existence apart from the resurrection, which grand and important doctrine "S. A. P." and the sect to which he belongs explain away—(see Chauncey Giles on the "Spiritual World," section iv.) 'Tis very easy to quote the pleasant fancies of poets, but where truth is concerned what are these when compared with the solemn, stubborn facts of Holy Writ.—(See Job, 14—10. 3—14; Psalm 6—5, 4, 9—14; Isaiah, 26—14; Eccl. 9—5 to 10 verse.)—I am, yours truly,

W. J.

To the Editor of the Daily Gazette.

SIR,

In reading the somewhat lengthy article on this subject in this day's *Daily Gazette*, I was much surprised to learn that "S. A. P." courts inquiry. In a letter dated April 4th last, "S. A. P." writes to me:—"I shall feel it a personal favour if you will absent yourself from meetings held at my house in future."

It has been my desire for the past twenty-five years to investigate the pretensions of this wicked and hurtful system, but when *real* inquiry is asked it is not allowed.—I am yours truly,

T. H. ASTON.

To the Editor of the Daily Gazette.

SIR,

Considering that there is usually neither religion nor Spirituality in contention and cavil, I generally ignore all misrepresentations of myself (and my efforts to show men that they can easily talk to their ministering Angels now as from two thousand to six thousand years ago,) by living these misrepresentations down in a blameless life. But as Mr. Aston in your yesterday's issue suppresses the most important part of my letter, I give it. He noisily entered a Sunday religious service about eight p.m. (towards its close), shouting above the speaker's voice, "Yes, I've come; I dare say some of you know me." The speaker went on, and at the close Mr. Aston tried to create a disturbance. The speaker declined to discuss then on account of the hour, but offered to meet him either publicly or privately during the week. This offer he did not accept, therefore I wrote him to this effect, that I should esteem it a personal favour if he would absent himself from the meetings here, "unless he came at the commencement to gain knowledge, but if he would fix his own time, I would see that he had proof, not only that his first wife lived, but retained her Intelligence, and was in conscious knowledge of his every thought, motive, and action." I wrote and said this in the early spring of last year, but he has not yet accepted the invitation. I need hardly say that by his suppression of the truth Mr. Aston has forfeited his right to a renewal of the invitation. Longfellow, who is a Spiritualist and a member of our Psychical Research Association, which includes many bishops, all the most distinguished authors, physicians, and scientists all over the known world, says:

"They must be pure in heart and sound in head who would hold an hour's communion with the dead." If they are not pure they are afraid to learn that those dear to them know all their thoughts and schemes, from their advanced plane of knowledge; if they are not sound in head they cannot stand the contempt and vulgar pity of those wise ones, who, without devoting one year to the study of the philosophy of Spirit return, presume to condemn and publicly ridicule those who for years have been intelligently studying this subject, and have been rewarded in their efforts by setting up a telephonic communication with many recognised voices, who display the same individualities and modes of expression as characterised them in earth-life. What surprises me is that the secretary of the *Christian Evidence Society* should be allowed by the body which he represents to endeavour to shake man's faith in the Bible history, which represents that every good and holy character therein upheld as examples for us, received both advice and reproof through their ministering Angels from God, and why not now! The members of this body should devote themselves to the study of Spiritual philosophy, and become certain in their own minds that Bible history is capable of being repeated in the Nineteenth Century, if men desire to lead the life necessary for such a communion.

I could not understand why the thousands of intellectual and well-to-do Spiritualists, who hold converse with their departed and attend their church or chapel, kept the matter a secret from their fellow-worshippers and even their own visitors and relations. The words of Jesus alone explain this, "A prophet is not without honour except in his own country and among his own kin."

I repeat what I stated to your representative, every honest, sober-minded, and Spiritually-inclined man or woman who desires light on this subject will be welcomed by me: but those who come for curiosity, contention, or to display

their wisdom on a subject of which they have not yet grasped the first scientific principles, to these I say first read the works of Andrew Jackson Davis "Nineteenth Century Miracles," Swedenborg, "Pythagoras," the "Hidden Way," by Street, and other historical works on the science of Religion, and then come in order to reason calmly together on the greatest joy permitted to man on earth, but not during or after a religious service.

The educated Spiritualists in whose private houses I received the Spirit enlightenment urged me to keep the knowledge secret and enjoy the communion in private, but as I have always been an active religious worker I could not keep this revelation from my friends and neighbours, and quite thought they would be as willing to receive knowledge on the Spiritual gifts the Bible urges us to cultivate, in the 1. Cor., xii., as I was. If I am "casting pearls before swine" I have the consolation of knowing that in many instances we have brought comfort to the bereaved parents, hope and joy to the sorrowing widow, and health to the afflicted, who have steadfastly followed up this study till all doubt and suspicion has gone. We have our reward in the words, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you FALSELY."

S. A. P.

To the Editor of the Express and Star.

SIR,

I think there be three Richmonds in the field.

Allow me, therefore, at once to say that out of consideration for your space and my own time I must confine my share of this correspondence to the visibility of, and the

power of communicating with, the theoretical inhabitants of the Unseen world.

"S. C.'s" letter gives signs of a love of literature and of some facility in writing; but one looks in vain for logical deductions or analytical power.

Were I to stop here I fear "S. C." might feel some degree of disappointment that I did not give him an excuse for again wielding his "grey goosequill," so I shall be glad if he will inform your readers on a point arising from one of his illustrations of the conservation of energy. He assumes to know something, not only of the habits, but the thinkings of the green grub. Well, this green grub has wonderful potentialities.

The wings that form the butterfly,
Lie folded in this worm.

It is capable of development into an organism of wondrous delicacy and beauty, having sight and instinct to direct its fluttering flight, and, further, the power of association and of perpetuating its kind to all generations. But supposing

A lily white duck
Comes and gobbles it up,

where goes the energy that was conserved in it? And would the duck have acquired any different energy, from other force derived from grey peas (raw or boiled)?

Again, as "S. C." evidently revels in metaphysics, if a blue shark swallow a living man, does it acquire the peculiar energy which "S. C." apparently supposes to be capable of being transmitted? I must now write adieu to "S. C.," leaving him to his better feelings and trite philosophy. -I am, yours truly,

COMMON SENSE.

To the Editor of the Express and Star.

SIR,

I should like to know where the clergy are on this question. Some of them can write to you on prize-fighting and lamp-lighting, and others can go on the stump; yet on a subject they would be listened to, which they pretend to understand, and for which they are handsomely paid, they are all silent! Can we not prevail upon them to overcome their modest reserve and tell us upon authority whether there really are Spirits, where they come from, and whether they come here by leave or as truants? Better still, if accompanied by some wicked doubter, they interviewed one, and found out how he or she (is sex allowed there, and if so, why?) gets along in cloudland, with many interesting points.—Awaiting their anxiously-sought information, I am, yours truly,

IGNORAMUS.

To the Editor of the Express and Star.

SIR,

With your kind permission, I should like, for the benefit of the photographer and all who may be in a like position, to refer to and rectify what I consider to be a palpable mistake which he has made in his letter of the 13th inst. In the second division of that letter he says it was the wicked King's command that all who had familiar Spirits should be put to death, and not God's. "S. A. P." has evidently and unadvisedly relied upon the 28th chapter of Samuel and 3rd verse for his information. Now, 'tis very indiscreet and unsafe to depend solely upon one passage or verse to support any statement or doctrine. I think a closer examination of this passage in connection with other portions of Scripture will demonstrate that the opposite to what

"S. A. P." has stated is actually the truth, and instead of it being Saul's command it was God's, Saul being merely the instrument executing it. Saul, in common with all other Kings of Israel, reigned for God (see Samuel, x., 1); consequently, whatever God commanded to be observed—either in written laws, or through his messengers—they (the Kings) were expected to fulfil. Yours truly,

W. J.

To the Editor of the Express and Star.

SIR,

I did not intend to solicit any more of your valuable space for this subject, but your correspondent "Common Sense" seems so desirous to learn, and really seems to be learning, that I think it would be unkind to refuse him the pabulum necessary for his Spiritual growth. I am glad to be able to find that he accepts the Scriptural account of an after life, which, of course, includes St. Paul's teaching as to a Spiritual as well as a physical body. So he is not such a Materialist as I thought. And of course he believes that the Spiritual still survives after the live man has been swallowed by the "blue shark." I would advise him to be cautious how he ridicules the Spirit bodies of the Spiritualists, or his shafts may strike against some of his Scriptural notions. If he wishes to know whether the planets are inhabited, he will find an elaborate description of the natives in A. J. Davis's "Revelations." He will find them very interesting, but very indigestible *sine granosalis*.

I am sorry he has forgotten to give us his definition of the term metaphysics, a subject which has afforded him so much amusement. If metaphysical reasoning is wrong he will be doing us good by pointing out wherein the evil consists. He asks what I contend for by my illustration of the candle.

and what becomes of the flame when the candle is gone out? My contention is that inasmuch as matter, which is an embodiment or a localisation of force, is indistructible, there is equal reason for believing in the indistructibility of consciousness. The force that is in a wound-up watch is not lost when the watch is run down. If consciousness also were in the watch, there would be no more reason to suppose that that was lost than was the force. I contend that consciousness is not produced by matter. As to what has become of the flame when the candle burns out, I would say that if by flame he means matter in a very heated state, he himself admits that the matter still remains, although in another form. But if by flame he means light, I would remind him that light is not a substance—stuff; but such a mode of motion as produces a particular sensation. When either the rapid oxidation or the intense molecular activity ceases, the sensation ceases; but the same amount of matter and mental power to perceive its changes still remains in the universe. I did not say that the gobbled-up grub would accrete another Spirit, but that the Spirit accretes another body. Spirit is active; matter is passive.

There is as much ground for faith in the perpetuity of Spirit as there is in the continuance of matter. For what is matter but a bundle of sensations? And what are sensations but affections of our consciousness? "To be or not to be" is not the question; but rather, What will be our mode of being?

C. S.

To the Editor of the Express and Star.

SIR,

That "S. A. P." have been grievously hoaxed, or that he has been audaciously hoaxing your readers, is completely

proved by the "Spirit photographs" sent to your office.*

Any photographer would pronounce these to be amateurish productions, taken with defective apparatus and under very unfavourable conditions.

Assuming for the nonce that these pictures represent the Spirits of somebody's departed sister and Mrs. Neal respectively, they are decidedly discouraging. There is a total absence of light and gladness about them, and with every respect to the Spirits of the departed ladies, I am compelled to say that the pictures represent very ordinary mortals.

The departed sister has thrice favoured the camera by sitting—twice in a crown-back chair and once on a couch.† The lady on two occasions wore a dark dress, and on the other was attired in light costume. On all occasions she wore rings on her fingers and beads round her neck. In all the features are essentially fleshly and vision is averted. Mrs. Neal still wears her curls, and it would seem had been requested to fix her gaze on a certain spot till the photographer said "All right" or "That'll do." In one picture a clumsy attempt seems to have been made to represent the Annunciation, but the Angel in the fog, and the Sister Elizabeth below were bad subjects, and the result is a miserable fiasco.‡

To pretend that these wretched productions are genuine is an insult to human intelligence. "S. A. P." gives Scriptural instances of appearance of Angels; but the subject of correspondence is that of the visibility, of and communication with departed Spirits in the present day. I did not ask about any Spirits which "S. A. P." says exist round Venus

* See Plates III, XII, and XXI.

† The Correspondent has mistaken the sitter for the Spirit, the latter is over her head.

; See Plate III.

and Mars, and which I hope are a better sample than show themselves here; but my inquiry has reference to the corporeal inhabitants, if such there are, in those planets.

Longfellow, sitting by the fireside and watching the

Shadows from the fitful firelight
Dance upon the parlour wall,

had his poetical genius aroused, and recalled to his memory by departed friends who had visited him there, and fancied one or other of these friends again present. Of course, they were present only in memory. Fancy! Poetry being evidence of facts! Probably "S. A. P." has rather a vague notion of Materialism. Does he include gravitation, chemical affinity, light, etc., in his idea of the theory?

"S. C." has been again airing his metaphysical fancies—a process which, in the absence of higher attainments may be resorted to, with some success, to astonish yokels. It is true the latter know quite as much of the facts as the teacher; but they know that they know nothing, and think that the teacher must know something, or he would not talk about it. The fact that metaphysical subjects do not admit of demonstration—they are all assertive, but on the other hand do not admit of disproof—render them the resort of prattlers and scribblers.

"S. C." gives us another sample of his logic by calling in Paul to support his contention that there is a Spiritual body, and, so far as he can, bolstering up the absurdity that Spirits of the departed appear to and communicate with, the friends they leave behind them. What sayeth Paul? Alluding to the resurrection he says "It is sown a natural body, it is raised a Spiritual body." Evidently the Spiritual body has to be raised, or the natural body being raised will in the process become a Spiritual body. I quote Paul's words with no other purpose than to point out the defective—even

fallacious method of reasoning resorted to by "S. C." It is evident that if we accept Paul's teaching, the Spiritual bodies of "S. C." cannot be gliding about, rapping walls, turning tables, or sitting to have their portraits taken.

I have not patience to comment on the medley of elementary pseudo-scientific jargon of the second paragraph of "S. C.'s" last letter; but I will briefly notice a query in the concluding paragraph. He asks "What is matter but a bundle of sensations?" A most absurd question. Everyone except those afflicted with a metaphysical craze knows it is a very great deal more. A cricket ball, without sensation, propelled by a cricket bat, also without sensation, infringes on someone's head, and totally destroys for a short or long period, or it may be for ever, all sensations and the sum of them, consciousness. Bundle of sensations! Rubbish! Where has the "consciousness" of "S. C." gone? Is it lingering near to see if it be again required by the concussed cranium, or having joined the "ocean of cosmic consciousness," has some portion gone (transmigration fashion) to seek a litter of young rabbits to inspire? "S. C." will find a definition of metaphysics in any lexicon. Anyone else wishing an illustration of metaphysical hallucination will find it in "S. C.'s" metempsychotic or disembodied consciousness theories.—Yours, &c.,

COMMON SENSE.

To the Editor of the Express and Star.

DEAR SIR,

I shall be only too pleased if W. J. will show me and your readers the other passages of Scripture which he authoritatively asserts (without proof) will demonstrate the opposite of what I state. I have thirty-five years been

willing and trying to believe as he believes because my Spiritual teachers taught me thus, but it has been for years against my reason, Bible proof, and their logic. While Saul was a *good* man walking in God's ways, he consulted Samuel's familiar Spirit (or family ancestor) in order to ascertain where his father's asses had strayed to, and by this help he found them. All prophets, seers, and mediums have communion with family, as well as Angelic Spirits. Nothing but a knowledge of Spiritual philosophy and an experience of Spirit return will explain why Moses was commanded to say to those he ruled (Leviticus xix, 31) "Regard not them which have familiar Spirits, neither seek after wizards to be defiled by them." Moses ruled a semi-barbaric nation, where human life was as little valued as animal life in our day. Hundreds and thousands were barbarously rushed into eternity foaming with revenge; these Spirits as well as good Spirits were able to return and urge indignant relations to revolt. *Moses did not follow his own advice*, neither did King Saul, and they are the only writers in Bible history who give such a law to their subjects, whereas all throughout its pages we find the best and wisest characters therein recorded, holding this unseen Communion for advice, consolation, and comfort from the first chapters in Genesis to the last in Revelations.

If the laws Moses made for these semi-barbaric Jews are as binding upon us as upon them, there are many which no man with Spiritual faculties will accept as coming from the God of Peace and Love, my God, your God, the Unseen Father of all, *i.e.*, "If any of you have a disobedient son, who will not hearken unto the voice of his father, he shall take him into the midst of the city, and the elders of that city shall stone him with stones until he die." Where would you find the father who would feel this law binding upon him because Moses' God gave it to the Israelites? Again,

the year of release for the poor who among us now-a-days observes this Mosaic law? And if one is to be enforced all must be; but as the Bible examples ignored this command of Moses, and are emulated for holding communion with Angels and unseen voices, so I argue should we.

We live in an age when men do not pay to have their theological thinking done for them. They think for themselves, and mere assertions such as W. J. has advanced go for nothing. Proofs must be advanced, and men's reasonings logically satisfied, or the matter is left as W. James has left it—where it was. All kings as well as Saul “reign for God,” or ought to do so, and happy is that nation whose King or Queen rules under the direct guidance of a good and progressive Angel with whom he or she is in continual communion.

Mr. W. H. Myers, writing to the *Fortnightly Review*, stated that Prince Leopold declared that he had been visited by Princess Alice for two nights running, and she told him she was quite happy and wished him to join her, and that was what made him so thoughtful a few days before he died. He adds, “I take this as a sign of his approaching removal to the world of Spirits, in which, as a member of a Spiritualistic family, he has been from his earliest youth an implicit believer, thus illustrating that signs are vouchsafed to the believing *now* as of old.”

The theology of our churches and chapels *asserts* the Immortality of the soul to be true, Spiritualism *proves* it, both have their work to do in the world, the latter is the outcome of the former.—Yours, &c.,

S. A. P.

To the Editor of the Express and Star.

SIR,

Here are the other passages of Scripture which were

necessary to demonstrate that God commanded all possessors of familiar Spirits to be put to death:—"Thou shalt not suffer a witch to live"—Exod. xxii, 18; "A man also or woman that hath a familiar Spirit, or that is a wizard, shall surely be put to death,"—Lev. xx, 27; "There shall not be found among you any one that maketh his son to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar Spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord"—Deut. xviii, 10-11. That assertion, without evidence, is worth nothing I readily admit, but in this instance I think "S. A. P." and your readers, Sir, will acknowledge that the proof is sufficiently strong to prove my contention, in which case "S. A. P.'s." argument, derived from the incident of the witch of Endor, falls to the ground. "S. A. P." guesses at my belief, but he is far from the mark. I believe Spiritualism to be a twin sister to orthodoxy, and far, very far—as distant as light from darkness—from the truth. This is an assertion, but, if desired, the necessary evidence to prove its truthfulness can be adduced. *I believe the Immortality of the soul to be the basis of nearly all theological error, and until this is PROVED the arguments in toto for Spiritualism are null and void.*—Yours respectfully,

W. J.

To the Editor of the Express and Star.

SIR,

Please allow me a little space for a final reply to "Common Sense," because I find that he misapprehends the position I have taken. I have not maintained the opinion that individual consciousness continued after death in order that I may support the Spiritualistic faith that

tables, etc., are moved and rapped by disembodied Spirits. I distinctly stated that I was not convinced by the phenomena I had witnessed that they were produced by Spirit agency. My contention was, and is, that there are sufficient reasons to be drawn from nature around, and nature within us, to believe in a future life, even without appealing either to revelation or to Spiritualistic phenomena.

But what is it that "Common Sense" wishes to prove? At first he sneers at the Spiritualists' idea of a Spiritual world. He asks where is it? What is its temperature? etc. He afterwards says that he has not disputed the Scriptural teaching on an after life. Well, even St. Paul, whom he quotes as an authority, says not only that the natural body will be raised a Spiritual body, but also that there is a natural body *and* a Spiritual one. Not that there will be. He believed in the separate existence of the Spirit, when he wrote about departing and being with Christ; not waiting for the resurrection. What said an authority still greater? "This day shalt thou be with me in paradise." Evidently Scripture teaches the continuance of consciousness after bodily death.

In the letter in to-night's issue "Common Sense" assumes the possibility of consciousness being knocked out of a man for ever by a cricket ball. It would be interesting to know how he reconciles these contradictory notions. On Spiritual matters his mind is evidently in a chaotic condition, and needs some higher Spirit to brood over him to produce consistency and order within him. He evidently has no taste for metaphysical reasoning, and I have no wish to disgust him. He may yet mentally develop to see that the widest induction of physical facts can give only probability, whilst the intuitive axioms—the cognitions *a priori* inherent in every mind—are characterised by universality and necessity. He himself is unconsciously a metaphysician: he appeals every

day of his life to the intuitive mental perceptions—the common standard—the common sense of mankind. There is common sense not only with regard to physics, but also to metaphysics and to morals. Let him understand that common sense may be cultivated, just as the higher branches of geometry may grow out of the axioms of Euclid.

When I wrote that matter was “a bundle of sensations” I was indiscreet. It was like beginning at the 47th proposition of Euclid; I should have led him over the *pons asinorum*. I ought to have shewn him that what we perceive physically is the change produced in the sensorium, not the thing which produces the change. This implies that there is something besides myself to produce the changes—everything is not merely a projection of the Ego. It is easy to ridicule idealism and to try “to vanquish Berkeley with a grin.” Still idealism is preferable to materialism. If reason leads us back to one primal substance of which everything forms a part, that substance is surely mind, not matter.

S. C.

To the Editor of the Express and Star.

SIR.

Allow me through your columns to thank W. J. for his letter in November 27th, which has proved all I stated and not the contrary, as he wishes to impress upon your readers.

I again state (1st) that if it had been wrong for a Spirit to appear to Saul; after his (the Spirit's) body had been buried, such a good prophet as Samuel would not have appeared as a Spirit, to reprove Saul, just as he had done in the body, ever since King Saul had forsaken good and followed after evil.

2nd. That Moses is the *only* Biblical writer who made

laws forbidding the semi-barbaric Israelites to commune with familiar Spirits, and ordering those who did so to be put to death. "W. J.'s" passages are *all Mosaic*. The Bible contains no other.

3rd. No Scripture character after Moses observed this command till we hear of Saul. The King who "reigned for God," God's chosen king, was the first to break his own command and consult a familiar Spirit, disguised, in secret, after he had commanded all such to be put to death, not to please God, but to rid himself of the prophets, who brought counsel and words of reproof from the Most High in reference to the King's downward course.

If W. J. chooses to accept the Mosaic laws as God's commands *to him*, and releases his debtors from all obligation to pay their debts every seven years, and gives up all that his gardens and lands produce to the use of the poor in his neighbourhood every seventh year, I don't suppose he will find any one to oppose him; but if he accepts *all* the Mosaic laws as binding, and stones his disobedient son till he dies; or should he put to death one who had a familiar Spirit in obedience to Moses, "Thou shalt not suffer a witch to live"—in the first instance he will find his liberty circumscribed, and in the latter the law would claim his neck.

Laws are made in accordance with the enlightenment and requirements of a nation. God gave to Moses certain laws for the Israelites suitable to them *in that day*. In the Nineteenth Century He gives to the rulers of England certain other laws which are revised and improved from time to time as the people evolve from ignorance to light, and a Communion with Angels will increase this light: if such a Communion is not to be desired, why are such facts stated in the Divine Revelation, and if Angels have not been men, why do they say they have, as stated in my former quotations from the Bible?

In W. J.'s second letter he contradicts himself by first saying there are no ghosts, and then saying ghost should be read as "Spirit" in Scripture, and as "guest" elsewhere. What is in a name so long as the meaning is understood? He proves that the word ghost and Spirit are synonymous, therefore that ghosts do exist.

Again as W. J. and "Common Sense" are arguing from their lack of knowledge on the subject in hand, I am willing to make every allowance, especially as by the comparing of ideas light is thrown around; but that *he* doubts the photographing of the Spirits of the so-called dead is certainly a weak argument to advance, and proves nothing except that W. James is in the habit of moving in the society of those whose word is not to be relied upon; therefore he doubts mine and others who relate similar experiences. But as he does not know me I can pardon him, especially as the day will come when he will prove in his own person that Spirits can be photographed by mortals. He has much to learn and unlearn before this comes about, yet he will learn it. No person who knows me doubts my veracity. At first—years ago—friends feared my sanity, but time has robbed them of this convenient rock, and they are bound to admit that my reason is intact, my religion they know I have lived in my every day actions, not merely professed, and would scorn to utter that which is not true, even as a joke.

But this is no joking matter, and whoever doubts it the facts remain. Instead of quarrelling with it, suppose we look it honestly in the face, like brave men and women, and see if it is not possible that we Church bodies have been deceiving ourselves as to the kind of future life the Spirit has, in our anxiety to get rid of certain responsibilities consequent on our attitude towards one another while in the body. Had your correspondents more knowledge and experience they would know—as I know, as some of your fellow-townsmen

know, Rev. J. Page-Hopps, and those of our leading scientists, etc., who have devoted time and study to this subject, and divested their minds of all fear—(where a shadow of fear remains Spirits will not intrude)—that at the fireside, when the rack and buzz of day is over, when welcomed with love, quietude, and peace, our departed will suddenly appear, and place their “warm tender hands in yours” (as in Longfellow’s case), and as suddenly disappear, before eight or more pairs of eyes—door closed. Certainly, an apparition is a shadow, and has no substance, but a Spirit has a soul, or Spirit-body, the exact counterpart of the material body, and can be felt as well as seen.

No! it was very disappointing to me, as well as to “Common Sense,” to find that if our friends lived and died as “very ordinary mortals,” that they remained as ordinary Spirits in the next life, but evolving gradually higher powers nevertheless.

Cromwell F. Varley, F. R. S., writes: “Twenty-five years ago I was a hard headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly developed in my own family. This led to inquiry, and to try numerous experiments in such a way as to preclude the possibility of trickery and self-deception. That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence.”

Alfred Russell Wallace, F. G. S., says: “The facts of Spiritualism are proved quite as well as any facts are proved in other sciences, and it is not denial nor quibbling that can disprove them.”

Professor Tornebohm, Swedish physicist, asserts: “Only those deny the reality of Spirit phenomena who have never examined them; profound study alone can explain them.”

I will now close with an anecdote of Mrs. Lincoln, the late President’s wife, as it appeared in *Human Nature*.

December, 1874, which will remove Spirit photography from resting solely on my authority in the eyes of those of your readers who hear of it now for the first time. Mr. A. Oxon, editor of *Light*, writes in the above monthly.

"Mrs. Lincoln visited Boston *incog*, for the purpose of obtaining, if possible, a photograph of her departed husband. She went to the studio of Mr. Mumler, giving the name of Mrs. Tyndall. She was closely veiled, and gave Mr. Mumler (the photographer) no opportunity of ascertaining her identity had he been so disposed. The picture in fact was taken, as he asserts, without the slightest knowledge on his part as to who the sitter was. On printing the picture he says, 'I readily recognised the Spirit as that of our late President.' It is indeed, as may be seen at once, an unmistakable portrait. On its being shown by Mr. Mumler to the sitter she was asked if she recognised the Spirit. She replied that she did. A lady present looked at it, and said 'Why this looks like President Lincoln.' 'Yes,' replied Mrs. L——, 'and I am his widow.' Beside the President, whose hands are on his wife's shoulders, appears also his son. I have satisfied myself, as completely as man can who did not personally test the operation, that the photograph is one, the evidence for which is perfect. It is manifestly easy to re-produce upon the photographic-plate the features of some well-known man whose picture has figured in shop windows. The clumsiest cheat can do that. But in this case the character of the sitter, and the circumstances under which the picture was taken, preclude all idea of collusion. But, indeed, such idea is out of Court in face of the evidence which centres round Mr. Mumler's photographs. Before me now lies a packet of attested photographs, each one clear and distinctive, and testified to by sitter and friends in a manner which leaves a critic but one alternative to believe—that, namely, of refusing to believe the evidence altogether.

That is, as all the world knows, a ready way of disposing of inconceivable testimony. Any one who elects to follow that short and easy method will have his hands full, for the evidence in favour of the genuineness of Mr. Mumlers' photographs and the integrity of Mr. Mumler himself is as strong as can well be conceived. Among the packet is one of Captain R. Montgomery. His daughter's Spirit stands behind him, and places a rose before his face. The picture is fully recognised, and was the means of converting him and his household to a faith in Spirit return, &c., &c.

He goes on to give other circumstances which he examined. I have the book and photo, which I shall be pleased to lend on certain conditions, also other authors on this subject, if a stamped envelope be sent to me, under care of Editor, in the hope that they may enlighten some sorrowing widow or parents, and show them their dear ones are near them.—Yours, &c.,

S. A. P.

To the Editor of the Express and Star.

SIR,

The very thing "Common Sense" suggests I have been doing ever since I had satisfied myself and a few of my friends, not only that I was not deluded nor deluding myself, but that the communion was of God, and conducive to the uplifting of man's moral, social, and Spiritual welfare. I have had open meetings in my own house free, not only for healing but for giving knowledge and opening the minds, in order that the visitors might develop their own Spiritual gifts. Like all knowledge, there is no royal road to it. Investigators thought it worth their while to come here from the extreme north of Ireland and the Channel Isles, these again

sending friends. In addition to this I have a voluminous private correspondence with entire strangers. My own duties were so entirely crowded out that I have had to limit admittance to those who intend to continue the study, thus shutting out those who came out of curiosity—not to inquire, but to oppose. Among the former is a fellow-townsmen of yours, who wished the subject introduced to W'h'pton, minds, in order that they might obtain the same evidence that he has. He inaugurated the first meeting at his own expense, the lecturer and chairman giving their time and paying their own travelling expenses; but your townsman was not prepared to receive the philanthropist's reward, viz., abuse, suspicion, ingratitude, and open denial, at the very first meeting; therefore, as a practical, business man, he put an advertisement in the *Express and Star* on a Tuesday or Wednesday in November, stating that those people who wished to inquire further into the subject of Monday's lecture could do so by sharing the expenses of a private room, advertisements, and other incidental debts consequent on all organizations, *i.e.*, labour, etc. When fairly set on foot, and in working order, this latter may be shared by the inquirers. A few have answered this advertisement, but the number is so few that the question arises whether it would not be less expensive for these to travel backward and forward to High-street, Walsall, or to Smethwick, where public meetings are held two or three times weekly—as advertised in local papers—until more are willing to share the expense consequent on the giving and acquiring of knowledge.

There are also some forty or more private *seances* or prayer meetings, for this is what *seances* really are, in B. and suburbs that I am acquainted with. If "Common Sense" or any other gentleman and lady will devote a room in their house for this purpose it will greatly facilitate matters, for we do not intend to overlook the few if it can be managed.

Letters to me, care of Editor, which your fellow-townsmen will forward, will not be overlooked, though nothing will be done before Christmas.

In thanking you, Mr. Editor, very much for your liberality, I may just add that if other newspaper and periodical editors would follow your example and lay prejudice aside, the public would soon have a very different idea about Spiritualism. Hitherto only those letters which ridiculed the subject have been inserted in Press literature; hence none but the initiated have the least idea of the real nature and tone of Spiritualism. Such letters as I have sent are usually consigned to the waste paper basket, but those miscalling it table turning and tambourine playing have been inserted.—Yours very truly,

S. A. P.

P. S.—The *British Journal of Photography* from September 7th, 1887, up to now, will show “Common Sense” and those he represents, that there is no necessity to go to America for instances of the photographing of Spirits, *except* for public characters. How true is it that “one half the country knows not what the other half does.”—S. A. P.
[This correspondence is now closed.—ED. E. and S.]

NOTE 4.

OF SPIRITS.

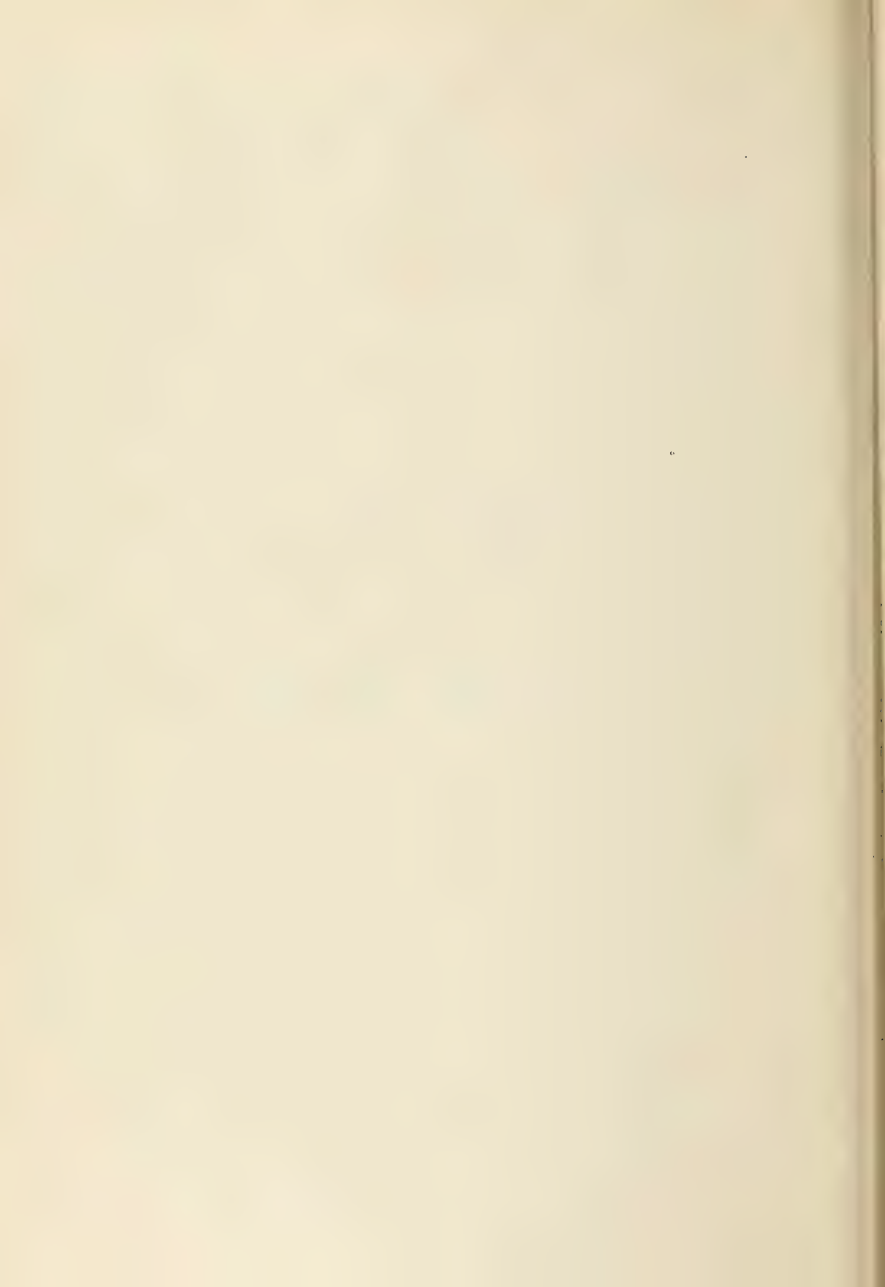
Every Spirit belongs to some province in Swedenborg's Grand Man, and appeals to a corresponding part of the human body. A Spirit dwelling in those parts in the Universe which answers to the heart or the liver, makes his influx felt in the cardiac or hepatic region of the frame before he becomes visible to the eye.

Mercury Spirits correspond to, and reside in a sphere corresponding to, the memory.

Lunar Spirits, to the ensiform cartilage at the bottom of the breast bone, etc.

Appendix ii.

Glimpses thro' the Rift.



Appendix ii.

NOTE A.

“**D**R. FREKE in 1851, propounded the doctrine that all organic beings have ascended from one primordial form.”—*Dublin Medical Press*, 1851. Geoffroy St. Hilaire in his “Life” as early as 1795, suspected that what we call species are various degenerations of the same type; and in 1828, that the same forms have not been perpetuated since the origin of all things.

NOTE B.

Comets generally present the appearance of a brilliant nucleus surrounded by a nebulosity which extends to one side, more or less of the centre. The nebulous matter is so transparent that stars even of small magnitude can be observed through the tail. The nebulosity of a comet therefore may be regarded simply as a vapour extremely light.
—*Circle of Sciences*.

NOTE C.

GEOLOGICAL APPENDIX.—IGNEOUS ROCKS.

“Extreme difference of opinion has been entertained as to whether certain rocks which are evidently not the direct result of aqueous action, are to be regarded as truly igneous or only metamorphic, *i.e.*, changed by heat or chemical action from the original aqueous deposit.” “Granites (*i.e.* porphyries) crystalline limestone and quartz rock have been described as cooled down from igneous fushion,” (*but inaccurately so.* Author.) —Ansted’s *Geological Gossip*, p. 253. P. 254. —Although “those theorists in geology who believed the earth was still in a state of igneous fushion at a comparatively small depth of surface . . . have been by far the most popular and numerous . . . no one on the other hand would carry the igneous theory so far as to deny the vast importance of chemical agency independently of heat, or assisted only by such moderate and equable temperature as is known to belong to all considerable depths beneath the earth’s surface.”—255.

Mr. Sorby’s opinion.—“The proof of the operation of water is quite as strong as that of heat; and in fact I admit that in the case of the coarse-grained quartzose granites, there is so very little evidence of igneous fushion, and such overwhelming proof of the action of water, that it is impossible to draw the line between them and those veins where in all probability mica, felspar and quartz have been deposited from solution in water.”—p. 263.*

* Quoted in *Geo. Gossip* from “*Court Journal*” of the Geo. Soc., vol. xiv., p. 488.

NOTE D.

ZOLLNER.—TRANSCENDENT PHYSICS.

“But if there are beings among us who were able to produce by their will four dimensional movements of material substances, they could tie and untie knots in a much simpler manner by an operation analogous to that described in relation to a two-dimensioned knot.

“If everything perceivable is a conception produced in us by unknown causes, the distinguished characteristic of the objective reality from the subjective reality (*phantasma*) cannot be sought in Nature, but only in accidental attributes of that process producing conceptions.”

NOTE E.

The circle of the chosen contracts as we rise in the scale of beings. Some minerals, but not all, become vegetables. some vegetables, not all, become animals: some animals, not all, become human: and some human, not all, become Divine. Thus the area narrows. At the base is the mineral, most broad and simple—the Spiritual at the apex smallest but most highly differentiated.—412, Drummond.

NOTE F.

MIRACLES.—ST. EUGENIA, VIRGIN.

A woman named Melantia, suffering from chronic fever, was besmeared with holy oil, and moreover marked with the sign of the cross, and she vomited out all the venom that was harming her, and was healed by means of the Holy Maiden.—p. 33, *Lives of Saints*.

NOTE G.

Melantia, after by false accusations against her because of her chastity, sought to harm her, but her house was destroyed by a rushing fire sent by Christ himself.—p. 41.

NOTE H.

By her prayers the temple of the devil (Diana's temple) fell utterly to the ground, and sank into the earth, with all its idols.—p. 49.

NOTE I.

A hewn stone was hung on her neck, and she thrown into a river, but the stone brake in twain, and she sat on the water unharmed. Thrown into hot ovens, they cool'd and harmed her not, but at last on Xmas day she was executed.—p. 49.

NOTE J.

An artist was about to carve a Madonna from a costly piece of sandal-wood but he could not approach his ideal (wood untractable), and when about to relinquish in despair, a voice in a dream bade him shape the figure from an oak block with which he was about to feed his hearth. He obeyed and produced a masterpiece.—*Hours with the Mystics.*

NOTE K.

MIRACLES.

In Spirit rappings it brings forward new methods of acoustics in Spirit dancing tables it displays a new motive power—in trance, inspiration, speaking with new tongues.

and all forms of art executed through Spirit control—it is the *New Educator* of the earth.

In healing it is a new and complete Pharmacopœia. In passing matter through matter it clearly demonstrates the action and control of a Spiritual atmosphere within the material realm of ditto. In clairvoyance—clair-audience, dreams and visions it stretches away into endless possibilities for the soul, and shows some the grand and newly discovered pathways which traverse the realms of the Unseen Universe.
—54 *Mrs. Britten.*

NOTE L.

Appolinaris made the sign of the cross on the eyes of a poor blind boy and he recovered his sight: he is credited with healing hundreds of people.

A youth fired by lust for a young maiden who had been devoted to the church, made compact with the devil in writing, that he would denounce Christ and His baptism if the devil would procure for him his desires. The devil stirred up burning desires in the maid, and she besought her Father to let her wed the youth. Afterwards finding out the compact, she besought Basil to assist her. After fourteen days confinement, during which the devil strove in vain to win back the young man to their power, they had to leave him in peace, and was furthermore compelled to return the written compact. It came back to them, *fluttering through the air*, alighting at the Bishop's feet.—*Hours with the Mystics.*

NOTE M.

AURA.—OPINIONS OF ANCIENTS.

Archelaus, the Athenian, held that there is an infinite aura from which all things were brought forth. Anaxagoras of Clazomene, held that there were certain similar substances by the composition of which all things are produced.—p. 19, vol. 2, note 605.

NOTE N.

AURA.—SWEDENBORG.

There is an aura purer than the common air which contains the most volatile substances of Nature as the air contains the grosser.—Note 44.

Without aura no animal could exist.—Note 49.

The parts of aura are the most perfect forms, determined according to the gravity and acting force of their magnitude: they are expansile, compressible, contiguous, modifiable: allowing the smallest possible loss of impressed forces: exactly representing the images of impressions, received at one extreme, at the other (extreme) pressing equally in all directions, according to their force or gravity from the centre to circumference.

Vol. 1.—50, 68, 284.

“ 2.—17, 215, 302.

There are four auras: air, ether, and two others still more simple.

NOTE O.

THE NUMBER FOUR.

Heaven was embellished in the perfect number (4,) and if any one were to pronounce this number as the origin and source of the all-perfect decade he would not err. For what the decade (10) is in actuality, the number (4) is in potentiality.

NOTE P.

NUMBER FOUR.

Moreover the number (4) also comprehends the principles of the harmonious concords in music, that in fours and in fifths and the diapson and besides the double diapson from which sounds the most perfect system of harmony is produced.

For the ratio of the sounds in fourths are as 4 to 3—in fifths as 3 to 2—in diapson the ratio is doubled—in double diapson four fold.—p. 12 & 13.

Another power of the number 4 is that which displays the nature of the solid cubes the numbers before four (*i. e.* 1. 2. 3.) being assigned to incorporeal things.—p. 13.—*Philo.*

NOTE Q.

"Thou hast an eye within, one that at once can see the past, present and future:—diffuses through all things, the brightness of its vision penetrates what is hidden: investigates what is impalpable: which needs no foreign light to see, but gazes with a light of its own peculiar to itself." Hugo Dionysius, in his mystic theologia, describes one who "delivered from all seeing passes into the mystical darkness of ignorance, where he excludes all the apprehensions of intellect and remains *en rapport* with the impalpable and invisible. Who is made one with the Unknown by the cessation of knowing, and, knowing *nothing*—he knows that which transcends the mind of man." P. 710. "Plotinus and Proclus speak of the highest revelations concerning Divine things as vouchsafed to the soul which withdraws into itself, and dead to all that is external, gazes with closed eyes."—*Tholuck*.

NOTE R.

"Those who dwell in the habitual contemplation of Nature frequently divine her harmonies, and in their simple good sense are often more learned than doctors whose natural perceptions are distorted by the sophistry of the schools." "They are frequently uncultured persons"—but possess "certain physical organization, better adapted to the revelations of the occult world."—*Mysteries of Magic*.

NOTE S.

QUOTATIONS (*fr* D. D. HOME, PAGE 145.) NINETEENTH
CENTURY MIRACLES.

After describing Mr. Home's levitation in and out of the window the writer says:—"The cold blast of air, or electric fluid, or call it what you may, was accompanied by a loud whistle like a gust of wind upon the mountain-top, or through the leaves of a forest in late autumn, the sound was deep, sonorous, and powerful in the extreme, and a shudder kept passing over those present, who all heard and felt it. This rushing sound lasted quite ten minutes, in broken intervals of one or two minutes. All present were much surprised, and the interest became intensified by the unknown tongues in which Mr. Home now conversed. Passing from one language to another in rapid succession, he spoke for ten minutes in unknown languages.

A Spirit form became visible—voices were heard, and large globes of phosphorescent light passed slowly through the room.

NOTE T.

The Culdees—Early British Church—failed to convert the Saxons, but what they dared not attempt had been effected by votaries of the Church of Rome through the instrumentality

of monks, aided by a Queen. They placed no confidence in the power of man himself, they looked to a Higher Power. Their austerity of manners led to the cultivation of good morals, and their mortification in labouring for the bread they ate.

NOTE U.

CHAPTER ON VIRGIN TYPE OF MATTER.—COMMON ORIGIN OF FORM, MAN, AND ANIMALS.

“Identical in the physical processes which he originates—in the early stages of his formation—in the mode of his nutrition before and after birth, with the animals which lie immediately below him in the scale (and which have come to be what they are by processes of gradual modification), man, if his adult structure be compared with theirs, exhibits, as might be expected, a marvellous likeness of organization. He resembles them as they resemble one another; he differs from them as they differ from one another.”—*Huxley*.

NOTE V.

ELEMENTALS.—ROBOLD'S BERG-GEISTER.

“A small human figure, black and grotesque, more like a little image carved out of black shining wood than anything else.”—*Mdme. Kalodzy.—Rambles in the Hart Mountains.*

Two or three feet high—Berg-guster. In that part

which in the human being is occupied by the heart, they carry a round luminous circle which is more frequently seen than the little black men themselves.—Britten, 32, *Nineteenth Century Miracles*.

We know that the miners of Germany and the north have always asserted, and do still assert, the existence of Kobolds and other berg-geister or Spirits of the mountains and mines, and that they assist or thwart their exertions in quest of ore, as they are irritated or placated."—Wm. Howitt, *London Spirit Magazine*.

NOTE W.

ELEMENTALS.—SPIRITS OF THE AIR.

"They told him they were divided into three orders; that they had a chief whose residence was in the air; that he had several councillors which were placed by him in the form of a globe, and he in the centre, which was the chiefest order; another order was employed in going to and from thence to the earth to carry intelligence from these lower Spirits; and their own order was on earth according to the directions they should receive from those in air."—p. 697. *Raphael*.

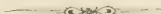
NOTE X.

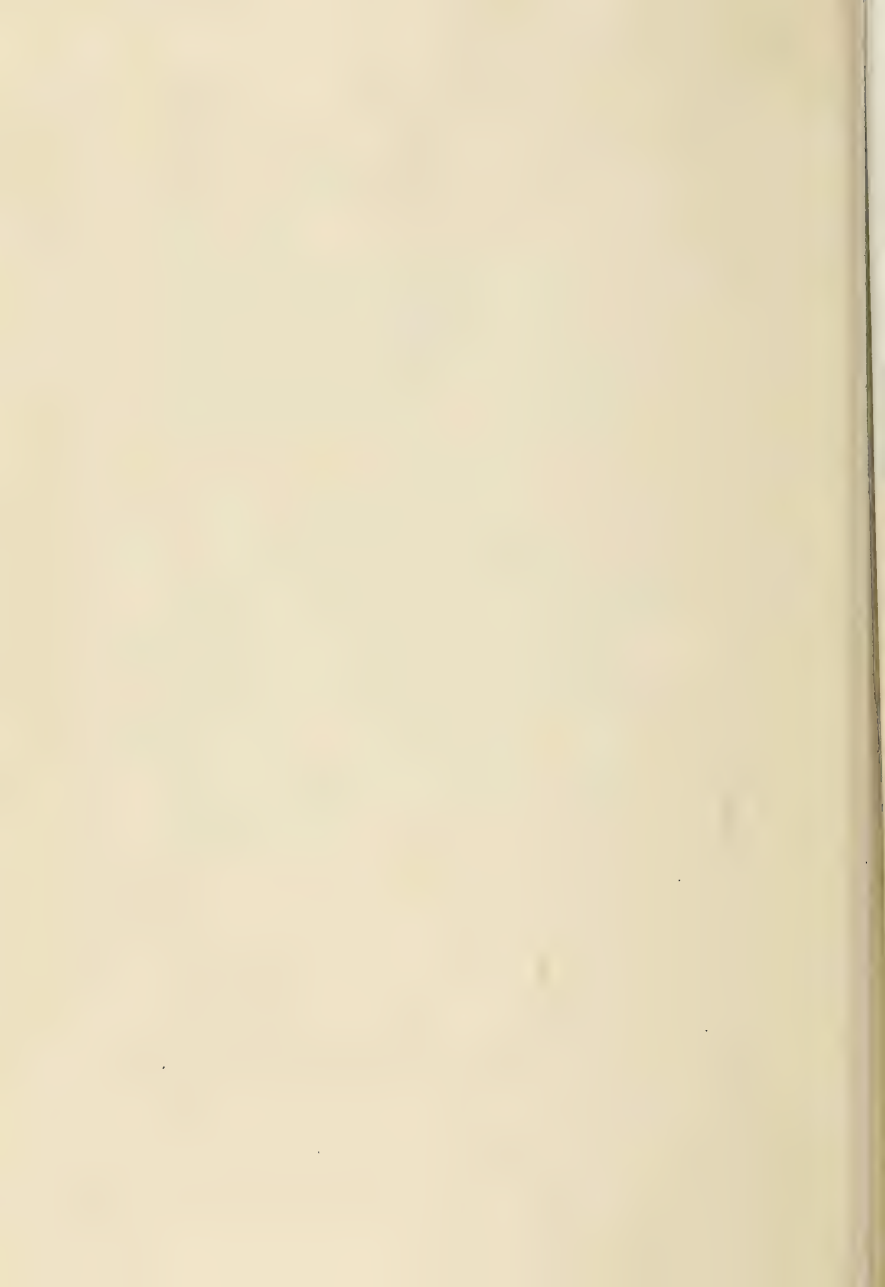
ELEMENTALS.—SPIRITS RULING.

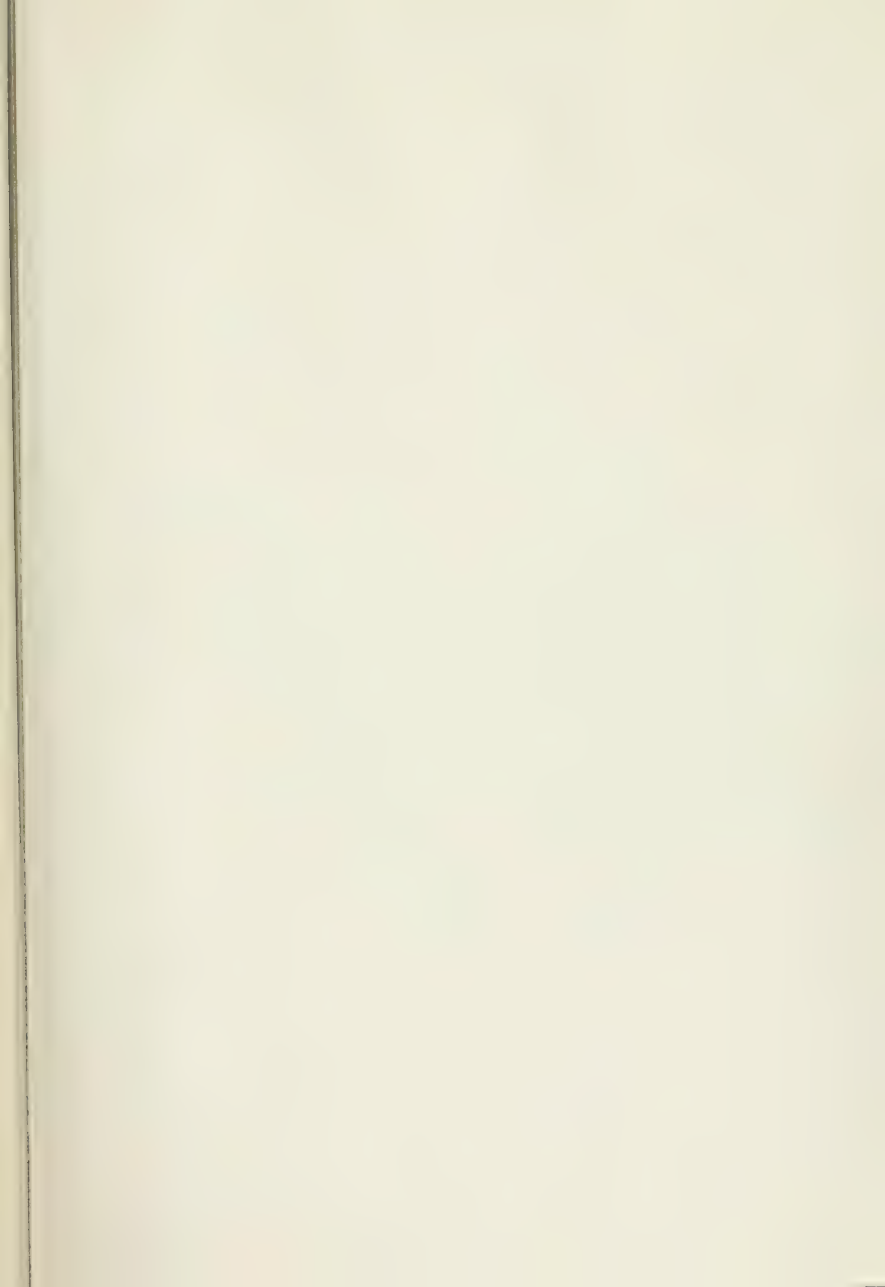
He (a Spirit developed) will finally divert to his own use all elements and forces and become able to people his realm with animal forms of his own creation; or according to his pleasure divert to other uses the essences suited to this purpose.—*Immortality*, p. 183.

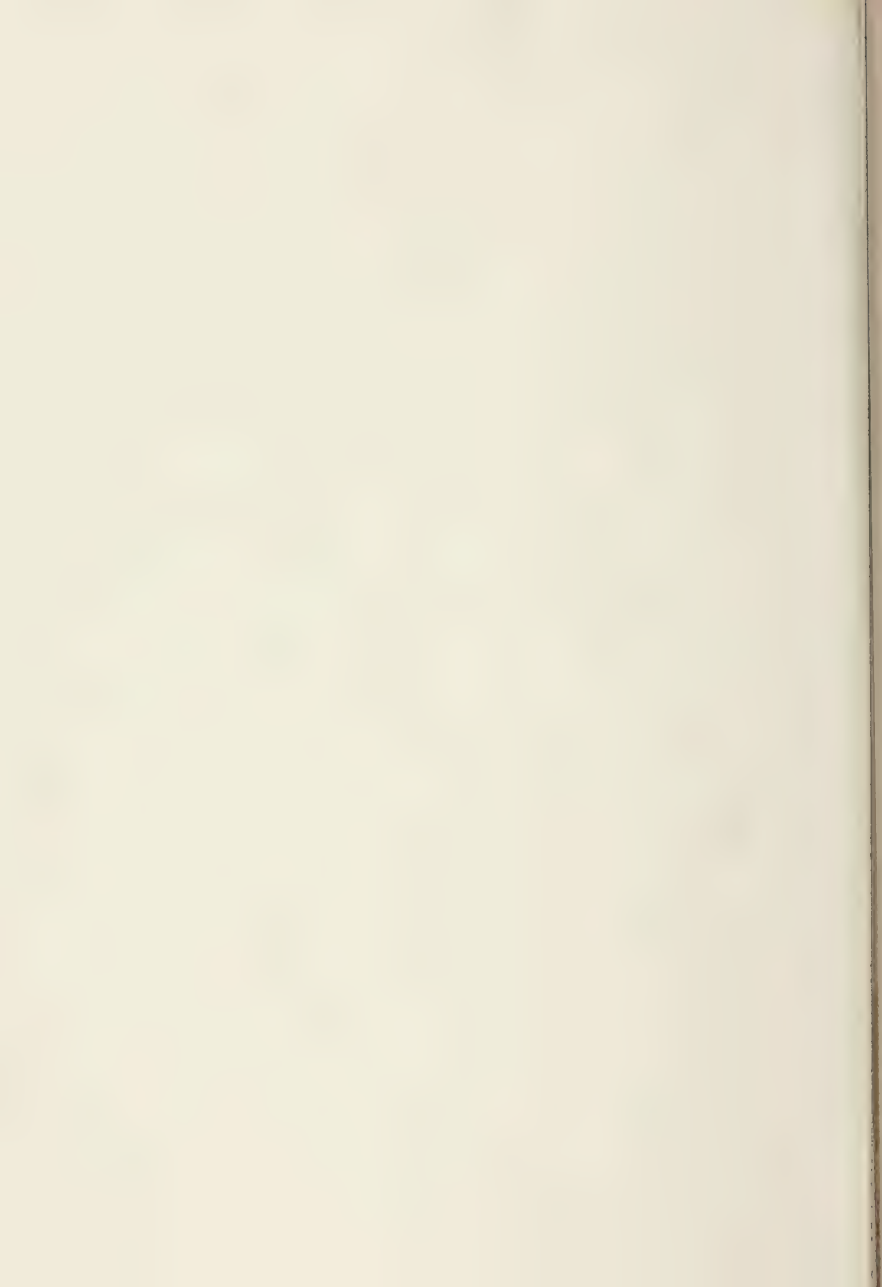


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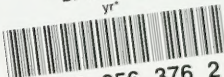
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